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HISTORY
THE
INTERPRETER OF PROPHECY,
OR,
A VIEW
OF
SCRIPTURAL PROPHECIES
AND
THEIR ACCOMPLISHMENT
IN THE
Past and Present OCCURRENCES of the WORLD,
WITH
CONJECTURES RESPECTING THEIR FUTURE COMPLETION.

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HIS MAJESTY'S PREACHERS AT WHITEHALL,

IN TWO VOLUMES.

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CLASS II.

CHAPTER THE FIRST.

THE RISE, PROGRESS, ESTABLISHMENT, AND DESTRUCTION OF THE PAPAL POWER OF ANTICHRIST.

AS this was the greatest corruption of Christianity that was to be permitted to take place in the world, it cannot be thought extraordinary, that more of the Prophecies, which we have brought forward to the notice of the Reader in the Introductory Chapter, are applicable to it, than to any other branch of Antichristian Power. As both Mahometanism and Infidelity consisted more of open hostility, they were likely to be better distinguished by Christians, without the aid of such strong prophetical light, as that which is afforded to expose, and to bring into full view, the

counterfeit Christianity of the Church of Rome.

A combination of Prophecy with History will shew with what perfect exactness this Papal Power of Antichrist is marked out by the Prophets Daniel, St. Paul, and St. John.

To guide our enquiries to the right points of observation, St. John has designated, by certain appropriate allusions and descriptions, the *peculiar nature* of this power, the *time* when it began to manifest itself to the world, and the *seat* of its authority and government.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. This* wonderful beast with a crown on each horn, and a blasphemous inscription on each of his seven heads, denoted the new form of government that was to be erected in the city

* Rev. xiii. 1.

* Lowman on the Revelations, p. 173.

of Rome, by the great commotions of the world, after the Imperial Power had been destroyed, and the Empire was divided into ten distinct and independent sovereignties.

‘In the mystical description which the Apostle afterwards gives of this beast, it will greatly assist our inquiries to discover by a given number, *when* this Antichristian power shall arise; and from thence ascertain with more precision what Power is meant by this prophetic representation. *Here is wisdom: let him that hath understanding, count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six^a.* If we compute this number 666^a from the time when St. John saw this Prophetic vision, we shall find that this new Power was established at the termination of this mystic *number of*

^a Lowman, p. 191.

^a Rev. xiii. 18.

^a It is very remarkable that this mystic number should so accurately apply both to the *time* when the Papal Antichrist established his reign, and the *titles* he assumed. See note to the Introductory Chapter, vol. i. p. 393. Pyle’s Paraphrase, p. 105. Newton, vol. iii. p. 390. Lowman, p. 194.

years. St. John was banished to the isle of Patmos in the latter part of the reign of Domitian, and returned from thence immediately on his death. Domitian reigned from 81 to 96. Now St. John saw the vision in the isle of Patmos; and it is generally acknowledged, that the Papacy received the temporal power, and became the beast, in 756.

The seat of this Power is fixed at Rome. THAT GREAT CITY, which in the times of Pagan idolatry had been the mistress of the antient world by the force of her arms, became in more modern ages, by the establishment of her spiritual laws, so much exalted in power, as to *reign over the kings of the earth.* The woman, upon whose forehead was inscribed *Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth,* is, according to the explanation of the angel, the city of Rome; for *the seven heads of the beast that carried her are seven mountains on which the woman sitteth, and the woman which thou sawest is that great city, which reigneth over the kings of the earth.* Rome is well known to be built upon seven hills; and at the time
when

when this revelation was communicated to St. John, its dominion was extended over all the known world'.

Furnished with these plain directions by the Apostle, we proceed to trace the gradual rise and progress, decline and fall of *the Man of Sin*, as presented to our view by history and the course of present events.

No opportunity could be more favourable for the display of his ambition, his deceit, and his superstition, than the unhappy state of the Christian world in the fifth century. The members of the eastern and the western churches were divided into parties, by religious disputes the most un-

"It seems intended by the angel's interpretation that we should consider the city of Rome as marked out in this Prophecy for the seat of government to prevent mistakes, that we should not understand this Prophecy of an empire or government in any other place than the city of Rome, though it should take the name and style of the Roman Empire, as the Greek Emperors and the Emperors of Germany have severally done. This may give us a good reason why the city of Rome in this Prophecy is described by *its natural situation*, as well as by *its government*, and why *seven heads* are interpreted to mean *seven mountains*, as well as *seven kings*." Lowman, p. 177.

important ; in consequence of which, they persecuted each other with the greatest animosity and rancour. They were erroneous in faith, and degenerate in practice ; and their credulity and ignorance fully prepared them for the reception of him, *whose coming was after the working of Satan, with all power, and signs, and lying wonders*^s.

His temporal dominion arose out of the ruins of the Roman Empire. The change of the seat of government to Constantinople, and the dethronement of Momyllus Augustulus, were events that led immediately to the establishment of a new Power. Augustulus was deposed by Odoacer, King of the Heruli, in the year 476, who thus gave the *deadly wound* to the western Empire^a. “ This last Emperor of the West would be less entitled,” says Gibbon¹,
“ than

^s 2 Thess. ii. 9.

^a Mosheim, vol. i. p. 228.

¹ Gibbon, vol. iii. p. 494. 4to. Edit. After the example of Mr. Whitaker in his excellent *View of the Prophecies*, I shall introduce into this and the following Chapter, several striking passages from *The Decline and Fall of the Roman Empire*, which show the completion of Prophecy. Gibbon has already rendered great service to this subject, as may be seen by referring to
vol.

"than his more immediate predecessors to the notice of posterity, if his reign, which was marked by the extinction of the Roman Empire in the West, *did not leave a memorable era in the history of mankind.*"—Such was indeed the case, for thus *the beast was wounded—he that letteth was taken out of the way*; and few obstacles remained to retard the full developement of *the Man of Sin*. Theodoric, the successor of Augustulus, by removing the seat of Empire to Ravenna, took from Rome all its dignity—her senate and consuls were abolished, *and she was reduced to the level of the other cities of Italy.*

vol. i. c. 2. and he might contribute much more to it, did not the limits of my work confine me to particular quotations. Although as a disciple of Voltaire he delighted to asperse the characters of Christians, and represented every circumstance to their disadvantage; yet he was compelled as an Historian to listen to the voice of *truth*, and not to suppress important facts and events. His statements, even partial as they sometimes are, render him a powerful witness against Infidelity, by which he is manifestly actuated; and in favour of Christianity, which is so frequently the subject of his profane sarcasms. Not aware of the obvious use that may be made of his representations, like the idle servant in the parable of the talents, "he is condemned out of his own mouth."

“During a period of 200 years, Italy was unequally divided between the kingdom of the Lombards, and the exarchate of Ravenna. The offices and professions, which the jealousy of Constantine had separated, were united by the indulgence of Justinian; and eighteen successive Exarchs were invested, in the decline of the Empire, with the full remains of civil, of military, and even of ecclesiastical power. Their immediate jurisdiction, which was afterwards consecrated as the patrimony of St. Peter, extended over the modern Romagna, the marshes or valleys of Ferrara and Commachio, five maritime cities, from Rimini to Ancona; and a second, inland Pentapolis, between the Adriatic coast and the hills of the Apennine. Three subordinate provinces of Rome, of Venice, and of Naples, which were divided by hostile lands from the palace of Ravenna, acknowledged, both in peace and war, the supremacy of the Exarch. The duchy of Rome appears to have included the Tuscan, Sabine, and Latian conquests, of the first 400 years of the city; and the limits may be distinctly traced along the coast, from Civita Vecchia, to Terracina, and with

with the course of the Tyber from Ameria and Narni to the port of Ostia *."

"Rome was oppressed by the iron sceptre of the Exarchs, and a Greek, perhaps an eunuch, insulted with impunity the ruins of the Capitol."....."On the map of Italy, the measure of the exarchate occupies a very inadequate space; but it included an ample proportion of wealth, industry, and population. The most faithful and valuable subjects escaped from the Barbarian yoke; and the banners of Pavia and Verona, of Milan and Padua, were displayed in their respective quarters, by the new inhabitants of Ravenna. The remainder of Italy was possessed by the Lombards."

"The Bishops of Italy and the adjacent islands acknowledged the Roman pontiff (Gregory the Great) as their special metropolitan. Even the existence, the union, or the translation of episcopal seats, was decided by his absolute discretion; and his successful inroads into the provinces of Greece, of Spain, and of Gaul, might

* Gibbon, vol. iv. p. 443.

¹ Gibbon, vol. iv. p. 444, 445.

countenance the more lofty pretensions of succeeding Popes."

"In 728, Italy revolted from the eastern or Greek Emperor Leo; but the Popes exhorting the Italians not to separate from the body of the Roman monarchy, the Exarch was permitted to reside within the walls of Ravenna, a captive rather than a master: and till the imperial coronation of Charlemagne, the government of Rome and Italy was exercised in the name of the successors of Constantine. The liberty of Rome, which had been oppressed by the arms and arts of Augustus, was rescued, after 750 years of servitude, from the persecution of Leo the Isaurian. By the Cæsars, the triumphs of the Consuls had been annihilated: in the decline and fall of the Empire, the God Terminus, the sacred boundary, had insensibly seceded from the Ocean, the Rhine, the Danube, and the Euphrates; and Rome was reduced to her antient territory from Viterbo to Terracina, and from Narni to the mouth of the Tyber."

"When the sovereignty of the Greek

" Gibbon, p. 459.

" Gibbon, vol. v. p. 111.

Emperors was extinguished, the ruins of Rome presented the sad image of depopulation and decay: her slavery was an habit, her liberty an accident; the effect of superstition, and the object of her own amazement and terror. The last vestige of the substance, or even the forms, of the constitution, was obliterated from the practice and memory of the Romans; and they were devoid of knowledge, or virtue, again to build the fabrick of a commonwealth. Their scanty remnant, the offspring of slaves and strangers, was despicable in the eyes of the victorious Barbarians. As often as the Franks or Lombards expressed their most bitter contempt of a foe, they called him a Roman; 'and in this name,' says the Bishop Liutprand, 'we include whatever is base, whatever is cowardly, whatever is perfidious, the extremes of avarice and luxury, and every vice that can prostitute the dignity of human nature.' By the necessity of their situation, the inhabitants of Rome were cast into the rough model of a republican government: they were compelled to elect some judges in peace and some leaders in war: the nobles assembled to deliberate, and their resolves could not be executed without the union and consent
of

of the multitude. *The style of the Roman senate and people was revived, but the spirit was fled; and their new independence was disgraced by the tumultuous conflict of licentiousness and oppression.* The want of laws could only be supplied by the influence of religion; and their foreign and domestic counsels were moderated by the authority of the Bishop. His alms, his sermons, his correspondence with the kings and prelates of the West, his recent services, their gratitude, and oath, accustomed the Romans to consider him as the first magistrate or prince of the city. The Christian humility of the popes was not offended by the name of *Dominus*, or Lord; and their face and inscription are still apparent on the most antient coins. Their temporal dominion is now confirmed by the reverence of a thousand years; and their noblest title is the free choice of a people whom they had redeemed from slavery.”

“ Liutprand, king of the Lombards, and the Exarch of the Greek Emperor, marched to the conquest of Spoleto and Rome: the storm evaporated without effect; but the

* Gibbon, vol. v. p. 112.

policy of Liutprand alarmed Italy with a vexatious alternative of hostility and truce. His successor, Aistulphus, declared himself the equal enemy of the Emperor and the Pope: Ravenna was subdued by force or treachery; and this final conquest extinguished the series of the Exarchs, who had reigned with a subordinate power since the time of Justinian, and the ruin of the Gothic kingdom. Rome was summoned to acknowledge the victorious Lombard as her lawful sovereign; the annual tribute of a piece of gold was fixed as the ransom of each citizen, and the sword of destruction was unsheathed to exact the penalty of her disobedience. The Romans hesitated; they intreated; they complained; and the threatening Barbarians were checked, by arms and negotiations, till the Popes had engaged the friendship of an ally and avenger beyond the Alps."

"In his distress the first Gregory had implored the aid of the hero of the age, of Charles Martel, who governed the French monarchy with the humble title of Mayor, or Duke, and who, by his signal victory over the Saracens, had saved his country, and perhaps Europe, from the Mahometan yoke.

yoke. The ambassadors of the Pope were received by Charles with decent reverence : but the greatness of his occupations, and the shortness of his life, prevented his interference in the affairs of Italy, except by a friendly and ineffectual mediation. His son Pepin, the heir of his power and virtues, assumed the office of champion of the Roman Church ^p."

When Aistulphus began to make preparations for the conquest of Rome, " the terrified Pontiff, Stephen II. addresses himself to his powerful patron and protector, Pepin ; represents to him his deplorable condition, and implores his assistance. *The French Monarch embarks with zeal in his cause, crosses the Alps A. D. 754. with a numerous army ; and having defeated Aistulphus, obliged him by a solemn treaty to deliver up to the see of Rome, the exarchate of Ravenna, Pentapolis, and all the cities, castles, and territories, which he had seized in the Roman dukedom.* It was not however long before the Lombard prince violated without remorse, an engagement which he had entered into with reluctance. In the

^p Gibbon, vol. v. p. 114, 115.

year 755, he laid siege to Rome for the second time, but was again obliged to sue for peace, by the victorious arms of Pepin, who returned into Italy, and forcing *the Lombard to execute the treaty he had so audaciously violated*, made a new grant of the Exarchate, and of Pentapolis, to the Roman Pontiff and his successors in the apostolic See of St. Peter. *And thus was the Bishop of Rome raised to the rank of a temporal Prince*.”—“The splendid donation was granted in supreme and absolute dominion, *and the world beheld for the first time a Christian Bishop invested with the prerogatives of a temporal prince*; the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna.....Before the end of the eighth century some apostolical scribe, perhaps the notorious Isidore, composed the Decretals, and the Donation of Constantine, the two magic pillars of the spiritual and temporal monarchy of the Popes. This memorable donation was introduced to the world, by an Epistle of Adrian the first, who exhorts Charlemagne to imitate the liberality, and revive the

¹ Mosheim, vol. i. p. 353.

name of the great Constantine. According to the legend, the first of the Christian Emperors was healed of the leprosy, and purified in the waters of baptism by St. Silvester, the Roman Bishop. His royal proselyte withdrew from the seat and patrimony of St. Peter; declared his resolution of founding a new capital in the East; and resigned to the Popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West. This fiction was productive of the most beneficial effects. The Greek princes were convicted of the guilt of usurpation; and the revolt of Gregory was the claim of his lawful inheritance. The sovereignty of Rome no longer depended on the choice of a fickle people; *and the successors of St. Peter and Constantine were invested with the purple and prerogatives of the Cæsars¹.*"

Thus did the mystery² of iniquity begin to work, with all deceivableness of unrighteousness. Thus was the sovereign Pontiff mighty in power³, but not by his own power;

¹ Gibbon, c. 49, p. 124, 125, 126.

² 2 Thess. ii. 7.

³ Dan. viii. 24.

and thus did he practise and prosper, and through his policy he caused craft to prosper in his hand. Thus Rome" acquired a new feat and dominion in this patrimony of St. Peter, which has continued for above a thousand years. The beast appeared to be wounded to death,—but the *deadly wound* inflicted by the sword of Odoacer, King of the Heruli, was healed, after the Roman Empire had received such an injury in *one of its heads*, or forms of government (that is, the sixth) as left no probable prospect that Rome should ever more rise to power and empire. *And all the world wondered after the beast*: for this event of a new and extraordinary form of government, *divers from all others*—"this sacerdotal monarchy," as Gibbon calls it, excited the astonishment of mankind in the succeeding ages of its aggrandizement.

"After their return from Avignon, the keys of St. Peter were guarded by the sword of St. Paul. Rome was commanded by an impregnable citadel: the use of cannon is a powerful engine against

* Lowman, p. 198, 176.

popular seditions: a regular force of cavalry and infantry was enlisted under the banners of the Pope: his ample revenues supplied the resources of war; and, from the extent of his domain, he could bring down on a rebellious city an army of hostile neighbours and loyal subjects. Since the union of the duchies of Ferrara and Urbino, the Ecclesiastical State extends from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the Po; and as early as the sixteenth century, the greater part of that spacious and fruitful country acknowledged the lawful claims and temporal sovereignty of the Roman Pontiffs. Their claims were readily deduced from the genuine or fabulous donations of the darker ages: the successive steps of their final settlement would engage us too far in the transactions of Italy, and even of Europe; the crimes of Alexander the sixth, the martial operations of Julius the second, and the liberal policy of Leo the tenth, a theme which has been adorned by the pens of the noblest historians of the times. In the first period of their conquests, till the expedition of Charles the eighth, the Popes might

might successfully wrestle with the adjacent princes and states, whose military force was equal, or inferior, to their own^x."

Power was indeed given unto him over all kindreds, and tongues, and nations—for the Pope assumed the prerogative of being the supreme sovereign of the Christian Church, and exercised for many ages an uncontrolled and universal authority. *The kings gave their power and strength unto him*, as previous to the Reformation all the monarchs of the West acknowledged him as their superior and lord, and, as his vassals, submitted to his power and his caprice. In the seventh century Pope Zechary I. deposed Childeric, King of France, the last of the Merovingian race, and absolved his subjects from their oaths of allegiance^y. In the eighth century, Paul I. excommunicated Constantinus Copronymus, the Greek Emperor, because he endeavoured to abo-

^x Gibbon, vol. vi. p. 613, 614.—

^y "Socrates saith of the Church of Rome and Alexandria, the most famous Churches in the Apostles' time, that about the year 430, the Roman and Alexandrian Bishops, leaving their sacred functions, were degenerated to a secular rule or dominion." Hooker's Eccl. Polity, p. 152.

lish the worship of images. Henry IV. Emperor of Germany, was deposed and excommunicated in the eleventh century, by Pope Hildebrand II. "Under that young and ambitious priest, Innocent III. the successors of St. Peter attained the full meridian of their greatness; and in a reign of eighteen years he exercised a despotic command over the Emperors and Kings, whom he raised and deposed; over the nations, whom an interdict of months or years deprived, for the offence of their rulers, of the exercise of Christian worship.—In the Council of the Lateran, he acted as the ecclesiastical, almost as the temporal sovereign of the East and West. It was at the feet of his Legate that John, King of England, surrendered his crown; and Innocent may boast of the two most signal triumphs over sense and humanity, the establishment of transubstantiation^a, and the origin of the Inquisition. At his voice, two crusades, the fourth and the fifth, were undertaken^b."—In the same century^c, in

^a About the year 931, Paschasius Radbertus first maintained the real presence in the Sacrament.

^b Gibbon, vol. vi. p. 109.

^c Whitaker, p. 241.

which the same historian says, that " Charles the fourth received the gift or promise of the empire from the Roman Pontiff, who, in the exile or captivity of Avignon, affected the dominion of the earth," the Monkish missionaries kept the Papal banner flying in China; and Pope Benedict XII. received a solemn embassy from the Khan of the Tartars. In the next age, Alexander IV. gave a rare specimen of Papal presumption, in dividing America between the Portuguese and Spaniards. " In the seventeenth century, Alphonso Mendez, the Catholic Patriarch of Ethiopia, accepted, in the name of Urban VIII. the homage of the Emperor of Abyssinia and his court—I confess, said the Emperor on his knees, that the Pope is the Vicar of Christ, the Successor of St. Peter, and the Sovereign of the world: to him I swear true obedience, and at his feet I offer my person and kingdom."

* And to show the high prerogatives to which the Church of Rome holds itself intitled, we have only to appeal to their own writers for authentic proofs. Cardinal Bel-

* Babylon in the Revelation of St. John, by Townson, p. 9.

larmine, when treating of the Roman Pontiffs, tells us that they must peculiarly well understand the authority of their own See. Let us therefore hear them speak from their apostolical chair.

“ He who reigneth on high, to whom all power is given in heaven and in earth, hath committed the one holy Catholic and Apostolical Church, out of which there is no salvation, to be governed with plenitude of power by one only on earth ; namely, by Peter the prince of the Apostles, and by the successor of Peter, the Roman Pontiff. *This one he hath constituted a prince over all nations, and all kingdoms ; to pluck up, waste, destroy, plant, and build.*”

These are the words of Pope Pius V. in his Bull^a against Queen Elizabeth ; towards the conclusion of which, “ Supported,” he says, “ by the authority of him who hath seen fit to place him, however unequal to so great a charge, in this supreme throne of justice, he declares, in

^a This Bull may be seen at length in Camden's *Annals of Queen Elizabeth*, under the year 1570, and in Burnet's *Hist. of the Reformation*, vol. ii. *Collection of Records*, p. 377.

the plenitude of his Apostolical authority, the said Elizabeth laid under a sentence of Anathema, deprived of all right and title to her kingdom, her subjects absolved from all oaths of allegiance to her, and those who obey her, involved in the like sentence of Anathema."

The See of Rome, as it was rising to this plenitude of power, endeavoured to support itself by every appeal to the peculiar favour of heaven. Many of the Popes confirmed their authority by the pretended evidence of ghosts, and of persons affirmed to be risen from the dead.—Such is the exact conduct of him who was predicted to *come after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, who deceiveth them that dwell in the earth, by means of those miracles which he had power to do*°. The Papal See has laid claim to the power of working miracles, as to one of the marks of the true church, and persuaded the credulous and the superstitious of the dark ages, to allow its pretensions. The history of Italy, France,

° 2 Theff. ii. 10.

Spain, and Portugal, more especially—countries the most devoted to the interests of the sovereign Pontiffs—can abundantly prove the frequency and the extent of pious frauds. The Legends of the Romish saints are filled with accounts of miracles reported to have been wrought for the establishment of corrupt doctrines, and idolatrous worship.

“ It is observable, that the Man of Sin is said to perform his miracles, *in the sight of men* in order to deceive them, and *in the sight of the beast* in order to serve him : but not *in the sight of God* to serve his cause, or promote his religion. Now miracles, visions, and revelations, are the mighty boast of the church of Rome ; the contrivances of an artful cunning clergy, to impose upon an ignorant credulous laity. Even *fire* is pretended to *come down from heaven*, as in the case of St. Anthony’s fire, and other instances cited by Brightman^f, and other writers on the Revelation ; and in solemn excommunications, which are called the *thunders* of the church, and are performed with the ceremony of casting

^f Vide Brightman, et Poli Synops. in locum.

down burning torches from on high, as symbols and emblems of *fire from heaven*. Miracles are thought so necessary and essential, that they are reckoned among the notes of the Catholic Church; and they are alleged principally in support of purgatory, prayers for the dead, the worship of saints, images, and relics, and the like (as they are called) Catholic doctrines. But if these miracles were all *real*, we learn from hence what opinion we ought to frame of them; and what then shall we say, if they are all *fiction*s and *counterfeits*? They are indeed so far from being any proof of the true church, that they are rather a proof of a false one;—they are, as we see, the distinguishing mark of Antichrist².”

To corroborate these observations, let us turn to the description of the church in the tenth century¹. “Both Greeks and Latins placed the essence and life of religion in the worship of images¹ and departed saints, in searching after with zeal, and pre-

² Newton, vol. iii. p. 236, 237.

¹ Mosheim, vol. i. p. 456.

¹ The worship of images was established at the second

preserving with a devout care and veneration, the sacred relics of holy men and women ; and in accumulating riches upon the Priests and Monks, whose opulence increased with the progress of superstition. Scarcely did any Christian dare to approach the throne of God, without rendering first the saints and images propitious by a solemn round of expiatory rites and lustrations.—The fears of purgatory, of that fire which was to destroy the remaining impurities of departed souls, were now carried to the greatest height, and exceeded by far the terrifying apprehensions of infernal torments ; for they hoped to avoid the latter easily, by dying enriched with the prayers of the clergy, or covered with the merits and mediations of the saints ; while from the pains of purgatory they knew there was no exemption. The clergy therefore, finding these superstitious terrors admirably adapted to increase their authority and promote their interest, used every method to augment them, and by the most pathetic discourses, accompanied

cond Council of Nice, A. D. 787. See Lowman, p. 206.

with

with monstrous fables, and fictitious miracles, they laboured to establish the doctrine of purgatory, and also to make it appear that they had a mighty interest in that formidable region."

The sovereign Pontiff exercised the authority he had obtained in making and publishing edicts and constitutions for the establishment of idolatry. Divine honours were conferred upon reputed saints, who were solemnly canonized according to regular forms of consecration. As they were supposed to be possessed of divine power, the most fervent prayers were offered up to them—the name of God, and of them that dwell in heaven, was blasphemed*, and the Supreme Being was deprived of the glory and worship due to him alone, and the name of the genuine saints and angels was abused by setting them up as mediators and intercessors for mankind. *The divine laws were changed*¹. In the Popish mass-books, and in the tables written in the churches, the second commandment, so directly pointed against all idolatry, was omitted; and, in order to make up the

* Rev. xiii. 6.

¹ Dan. vii. 25.

complete number of the Decalogue, the tenth commandment is divided into two. It has been the practice of the Church of Rome for many ages, to dispense for money with the due observance of the precepts of the Gospel, and to sell indulgences, pardons, and absolutions, even for crimes of the most atrocious nature^m. Of the progress of this infamous traffick, we may judge by the account given of it in the twelfth century.

“ When the Roman Pontiffs cast an eye upon the immense treasures, that the inferior rulers of the church were accumulating by the sale of indulgences, they thought proper to limit the power of the Bishops in remitting the penalties imposed upon transgressors, and assumed almost entirely this profitable traffick to themselves. In consequence of this new measure, the court of Rome became the general magazine of indulgences: and the Pontiffs, when either the wants of the Church, the emptiness of their coffers, or the demon of avarice

^m I refer the Reader to the Catalogue of Indulgences printed in 1514, and quoted by Simpson in his Key to the Prophecies, p. 247.

prompted them to look out for new subsidies, published not only an universal, but also a complete, or what they called, a plenary remission of all the temporal pains and penalties, which the Church had annexed to certain transgressions. They went still farther; and not only remitted the penalties which the civil and ecclesiastical laws had enacted against transgressors, *but audaciously usurped the authority which belongs to God alone, and impiously pretended to abolish even the punishments which are reserved in a future state for the workers of iniquity*; a step this, which the Bishops with all their avarice and presumption had never once ventured to take.* *He opened his mouth in blasphemy against God.* "God alone hath power to forgive sins," is the declaration of our Lord.

"When a new Pope is inaugurated, he is clothed with the pontifical robes, and crowned, and placed upon the altar of the church of St. Peter at Rome, and the Cardinals come and kiss his feet, which ceremony is called *adoration*. They first elect,

* Mosheim vol. i. p. 595. See likewise p. 596, and 723.

and

and then they worship him ; as in the medals of Martin V. where two are represented crowning the Pope, and two kneeling before him with this inscription, *Quem creant, adorant*—whom they create, they adore.* Can any one be a spectator of this impious ceremony, and not be struck by the appearance of the *Man of Sin who exalteth himself, and as God sitteth in the temple of God, showing himself that he is God*† ?

“ Among the Catholics, Cardinal Orsi says, there is no one who dares deny, or can deny, that Jesus Christ has instituted a monarchy, or form of monarchical government in his church, and that the supreme head of this monarchy is the Roman Pontiff‡.” This is declared with great solemnity from the portico of St. Peter’s Church, in the presence of a numerous assembly at the coronation of a Pope ; when a Cardinal Deacon having taken the mitre from his head, another places on it the triple crown, and says, “ Receive this Tiara adorned with three crowns ; and know that thou art Father of Princes and Kings,

* Newton, vol. iii. p. 240.

† 2 Thess. ii. 4.

‡ Townson’s Babylon, p. 11.

Governor of the Globe of the Earth, Vicegerent of our Saviour Jesus Christ."

With such pretensions to more than mortal honours, agrees the language of Gregory II. addressed in his Epistle to the Emperor Leo, in the eighth century, which will show *how soon* the sovereign Pontiff began to *exalt himself*, even when affecting a style of humility—"Are you ignorant that the Popes are the bond of union, the mediators of peace, between the East and the West? The eyes of the nations are fixed on our humility; *and they revere as a God upon earth*, the Apostle St. Peter, whose image you threaten to destroy. The remote and interior kingdoms of the West present their homage to Christ *and his Vicegerent*." Similar were the presumptuous, or rather blasphemous appellations either claimed or approved by his successors. Innocent III. asserted that the Popes held on earth the place not of mere men, but of the true God. Martin V. in the instructions which he gave to the ambassadors whom he sent to Constantinople, styled himself the *Most Holy* and the *Most Blessed*,

* Gibbon, vol. v. p. 107.

who

who has the celestial empire, who is Lord upon Earth, Successor of St. Peter, the Christ of the Lord, the Master of the Universe, the Father of Kings, and the light of the world. An Archbishop thus addressed Leo X. "All power is given unto you, and he who said *all*, excepted nothing." This Pope suffered himself to be styled Divine Majesty. Paul V. allowed himself to be called Vice-God, and received the prophetic language of Jeremiah and Daniel as applicable to himself*. Thus the authority with which for many centuries the Popes claimed the disposal of the dominion of the earth, the obedience which they required to their decrees, and the exalted and impious titles which they assumed or authorized, demonstrate the full establishment of the predicted universal empire. Modern like antient Rome kept the world in subjection to its laws: *it devoured, brake in pieces, and stamped the residue with its feet.*

But where, it may be asked, are any traces to be found in the Prophecies, of those peculiar institutions and practices which have distinguished the Church of

* Jerem. xxvii. 8. Dan. vii. 14.

Rome so very remarkably from all others — *the Celibacy of her clergy—the institution of her Fasts—and the spirit of Persecution*, that has so often drawn the sword against the more pure professors of the Gospel?

*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM MEATS, which God hath created to be received with thanksgiving of them which believe and know the truth*¹.

Had the great Apostle of the Gentiles beheld, in the ages that succeeded his own, the sects of *Encratites*, and *Apostolici*², who observed the most rigid abstinence, and condemned marriage as an unholy state—Had he seen the numerous monks, who, forming the different classes of *Cœnobites* and *Anachorets*³, devoted themselves to a reclusé life, and gradually overflowed like a torrent, first the Greek, and afterwards the Latin Church—And if he had lived to see

¹ 1 Tim. iv. 1, 3.

² Mosheim, vol. i. p. 619.

³ Gibbon, vol. iii. p. 523.

all Europe covered with religious houses⁷, and those houses peopled with nuns and friars of all denominations, who, in common with the Popish laity, preserved during Lent, and at other times, the injunctions of the sovereign Pontiff, to abstain from flesh—The great Apostle might have drawn a more full picture; but he could not have given a more striking sketch by a few masterly strokes, than he has done⁸.

“ We learn from Mosheim, that the great work ascribed to the monastic orders, the support of the Papal authority, was more especially performed by two mendicant classes of Monks.....⁹ The power of the Dominicans and Franciscans surpassed greatly that of the other two orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute sway, both

⁷ Mosheim, vol. ii. p. 9.

⁸ The Prophecy concerning the establishment of the *monastic orders*, strikes with the greater force, when we recollect that those orders were the great supports of the Papal authority.

state and church, filled the most eminent posts ecclesiastical and civil, taught in the universities and churches with an authority, before which all opposition was silent, and maintained the pretended Majesty of the Roman Pontiffs, against Kings, Princes, Bishops, and Heretics, with incredible ardour, and equal success^a. And since the Reformation, the Papal pretensions to universal supremacy have been supported with equal zeal, and even carried into another hemisphere, by that order who have assumed the very name of Jesus^b."

The spirit of persecution is acknowledged to be one of the leading marks of Antichrist. Daniel says, that "the king," *who was divers from all others, shall wear out the saints of the most High*. In like manner, the beast in the Revelation of St. John *destroys the saints of the most High*—*It was given to him to make war with the saints, and to overcome them*—*The woman that represents Papal Rome is drunk with the blood of the saints*^c. How appli-

^a Mosheim, vol. ii. p. 656. 4to Edit.

^b Whitaker, p. 226.

^c Daniel vii. 25. Rev. xiii. 7. xvii. 6.

cable are these descriptions to the conduct of the Papists in various ages ! It has been computed that fifty millions of Protestants have at different times been the victims of their persecutions, and been cruelly put to death on account of their religious opinions^d. But for *particular* instances of the completion of these Prophecies, we look no farther into the bloody annals of the Church of Rome, than to the cruelties exercised against the Albigenes and Waldenses^e—the tortures and deaths of the martyrs in our own country, in the reign of Philip and Mary^f—the barbarities exercised upon the innocent natives of South America—the *acts of faith* performed in Spain and Portugal—the dark and sanguinary proceedings of the Inquisition^g—
the

^d Simpson, p. 346.

^e Gibbon, c. liv. p. 535. Lowman, p. 208.

^f The law for burning heretics in England was first passed in the reign of Henry IV. It was not repealed till the year 1677. Simpson, p. 345.

^g The Inquisition was established A. D. 1209. Dominick was made first Inquisitor by Pope Innocent III. This *holy* office, in the style of the Roman court, has improved the methods of persecution, far beyond what was known in the days of antient Babylon and Rome, and has long been the most dreadful and barbarous tribunal.

the revocation of the Edict of Nantz, and the massacre of St. Bartholomew. These facts alone are sufficient to shew, that in this vindictive and persecuting Church was found *the blood of prophets and saints, and of all that were slain upon the earth*^a.

“The countries that have been most cruelly harassed, and deluged with Protestant blood, are Spain, Portugal, Poland, Hungary, Bohemia, Italy, Germany, England, Scotland, Ireland, Flanders, Holland, Savoy, Piedmont, and France. France, indeed, has exceeded all the nations in Europe for acts of persecution, blood, and cruelty. Persecution for conscience sake began there early, and continued long. Even so late as the beginning of the present century, the Protestants endured there as much as any people ever did since the beginning of the world. Savoy, Piedmont, and Hungary, have suffered much; but France boasts of more martyrs to the truth

bunal the world ever saw, for all ensnaring arts of injustice in prosecution, all inhuman severity and cruelty in punishment: as is evidently proved at large in Limborch's History of the Inquisition. Lowman, p. 201, 202.

^a Rev. xviii. 24.

than any other kingdom in Europe. We think, and we think justly, that the late massacres in that distracted nation are very dreadful: but what are they, when compared with what the Protestants underwent upon several occasions? At one time, by order of the king, bishops, and priests, thirty thousand (some say sixty thousand) Protestants were murdered in the course of a few days. This shocking business was executed about two hundred years ago. After this a civil war broke out between the Papists and Protestants, which continued to rage near sixty years in the very heart of the country, in which Puffendorf assures us¹, 'there were destroyed a million of people. One hundred and fifty millions of money were spent. Nine cities, four hundred villages, twenty thousand churches, two thousand monasteries, and ten thousand houses, were burnt or laid level with the ground.'—This is but a little more than one hundred and fifty years ago.

“ And then again in the reign of Louis

¹ Mr. Simpson's book was printed in 1795.

² Introduction to the History of Europe, c. v. p. 201.
the

the Fourteenth, about an hundred years since, that haughty monarch began another persecution against the Protestants, during the course of which an innumerable multitude of people were harassed and put to death in the most cruel and ignominious manner men or devils could invent: and eight hundred thousand persons (Voltaire says five hundred thousand) left the kingdom, and fled into other countries, whithersoever they could escape the safest and most expeditiously.

“ All these things were transacted in France. The Pope of Rome, as head of the church, was at the bottom of the whole. The archbishops, bishops, and clergy, very generally, concurred; and many of them even marched at the head of the king's troops with small crucifixes in their hands, exhorting the people to turn and embrace their superstitious and idolatrous nonsense, or commanding the soldiers to execute the law upon them. The king, the parliament, the princes, the nobles, the gentry, and the people of the country, all concurred in the diabolical measures. And when the thirty, or sixty thousand Protestants before mentioned, were massacred, we are particularly informed, that

the Pope, as soon as he received the news, appointed public thanksgiving, and Te Deum was sung for joy in the church of St. Louis. He, moreover, published a bull of pardons, and extraordinary indulgences to such as should pray for the heavenly assistance to the king and kingdom of France for rooting out heretics. The king, archbishops, bishops, clergy, and nobles too, went in public procession, singing the praises of God for this bloody and diabolical transaction'."

And yet whilst the *Man of Sin* was thus exalting himself, and pursuing his career of ambition and persecution, the Providence of God raised up witnesses of the truth in every age, who in a public manner testified against the general corruptions of the church, its idolatrous doctrines, and superstitious practices^m. *The patience and the faith of the saints* were to be conspicuous during the whole time that *the witnesses prophesied in sackcloth*—for neither the menaces nor the punishments of the Church of Rome abated their courage, or extinguished their zeal. In the tenth and ele-

¹ Simpson, p. 348—353.

^m Lowman, p. 207.

venth centuries, Claude Clement Bishop of Turin, Ratramne a Monk of Corbie, John Scott, and Berenger, who was favoured by Bishop Bruno, opposed the worship of images, and the doctrine of the real presence of Christ in the Sacrament". Peter Fitz Cassiodor, Michael Cæsenas, William Occam, and Marfilius a celebrated lawyer of Padua, exposed the various heresies and errors of the Church of Rome, its pride, avarice, tyranny, and exactions. Du Pin observes, whose testimony is the more remarkable as he is a Popish Historian, "that in the twelfth age there were many hereticks in many places, who openly attacked the sacraments of the church, and despised her most holy ceremonies: that the severity, with which they who were taken were punished, did not hinder the sect from increasing: that their doctrines spread through all the kingdom of France: many heretics appeared, whose chief view was to dissuade men from communion with the church in its sacraments, and to overturn its hierarchy, order, and discipline."

* Newton, vol. iii. p. 182.

• Lowman, p. 208.

The thirteenth century was more particularly distinguished by the victory gained over the superstitions of the Church of Rome, by the Waldenses and Albigenes. "Driven from their own country on account of their religious opinions, they fled for refuge into foreign lands, some into Germany, and some into Britain. 'Pope Innocent III. determined to put a stop to their zealous exertions; and he not only appointed his Legates to preach against them, but excited the secular princes and the common people to destroy them. He published a Croisade against them, which occasioned a long war between Montfort, General of the Cross-Bearers, and the Count of Thoulouse, in which much blood was spilt, and many lives were sacrificed'. But notwithstanding the rage of *the Man of Sin* so furiously directed against them, they grew and multiplied so fast in Germany that at the beginning of the thirteenth century, it is computed that there were

† Newton, vol. iii. p. 183. For an account of their particular opinions see the testimonies of their enemies, quoted by Lowman, p. 211. See likewise Gibbon, c. liv. p. 535.

† Lowman, p. 208.

† Newton, vol. iii. p. 184.

80,000 of them in Bohemia, Austria, and the neighbouring territories, and they pertinaciously defended their doctrines even unto death." In the fourteenth century John Wickliff*, a man of distinguished reputation in the University of Oxford, began in England to oppose the authority of the Pope, as well as many of his corruptions and errors. Among his most eminent followers were John Hufs, and Jerom of Prague, persons of great consideration in the University of that place—William Sawtre, parish priest of St. Osith, in London—Thomas Badby, and Sir John Oldcastle. These all suffered death as heretics.—In them was manifest *the patience of the saints: here are they that kept the commandments of God, and the faith of Jesus*†.

*The number of these faithful witnesses‡

* Newton, vol. iii. p. 184.

† Rev. xiv. 12.

‡ Lowman, p. 212. For a more particular account of the actions and sufferings of these witnesses, or martyrs, see Flaccius Illyricus, the Centuriators of Magdeburg, Usher, Allix, Spanheim, and other authors.

* Newton, vol. iii. p. 197.

continued to increase, although every engine of oppression and persecution was raised against them; for it *was granted to the beast* for a certain appointed time, *to make war with the saints and to overcome them*; and even to be *drunk with the blood of the saints*. They arose in every age of the church, and appeared in almost every country; more particularly in Italy, France, Spain, England, Germany, and Bohemia. The many thousands that were destroyed by the armies brought against them, and by the Inquisition, are sufficient evidences of their great numbers. They boldly protested against the corruptions of the Church of Rome, and having witnessed a good confession of the true faith, fell victims to her bloody spirit of persecution. "The assemblies of the Paulicians, or Albigeois, were extirpated by fire and sword, and the bleeding remnant escaped by flight, concealment, or Catholic conformity. *But the invincible spirit which they kindled still lived and breathed in the western world.* In the state, in the church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul; *who protested against the tyranny of Rome, embraced the Bible as the rule of faith, and purified their* creed

treed from all the visions of the Gnostic theology. The struggles of Wickliff in England, of Hufs in Bohemia, were premature and ineffectual; but the names of Zuinglius, Luther, and Calvin are pronounced with gratitude, as the deliverers of nations’.”

The course of History and of Prophecy carries us forward to that auspicious period, when the Protestants rejected the errors of the See of Rome, asserted the rights of conscience, and restored the purity of the primitive church. Martin Luther in the year 1517, preached publicly in the church of Magdeburg, against the Indulgences granted by the sovereign Pontiff; and by this magnanimous act began the reformation of religion. *Then did Babylon the great fall from the height of her dominion*—Then were the faithful followers of the Lamb animated with new zeal by the success of the first Reformers, and the voice from heaven was obeyed with alacrity, which said, COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER

’ Gibbon, vol. v. c. 54.

SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES^a.

With the sublime account given by St. John, of the choir of the blessed spirits chanting a new song to celebrate the revival of primitive Christianity, this new epoch of Prophecy commences. "Daniel had been informed concerning this power, whose look was more stout than his fellows, that the judgment should fit, and they should take away his dominion, to consume and to destroy it unto the end^a. And St. Paul in the terms, that wicked one whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming^b, characterizes that gradual decline from the plenitude of his power, through the prevalence of the word of the Lord, intimated before by the Prophet, and more fully prefigured by St. John in the predictions of three several steps, by which the authority of Rome should be lowered among men. And I saw another angel fly in the midst of heaven, having the everlasting Gos-

^a Rev. xviii. 4.

^a Daniel vii. 20.

^b 2 Theff. ii. 8.

pel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters^c. While the proclamation here made, that the hour of God's judgment is come, is well calculated to turn our thoughts to the fate of that power whose dominion it was declared to Daniel, should then begin to be consumed, an attentive Reader may discern, on perusing this passage, a certain degree of abruptness in the introduction of this symbol of the angel. From a choir of those blessed spirits in heaven who have been redeemed through the Gospel to a fresh publication of it on earth, seems a rapid transition; yet most precisely does this mark the mode in which the Reformation began. For to that event (which was in fact a republication of the Gospel, and was so termed in a History of its progress, quoted by Mosheim, *Historia Evangelii Renovati*) every circumstance of this particular prediction is suited, and point-

^c Rev. xiv. 6.

edly to this purpose are the words of the ecclesiastical Historian above mentioned, ' while the Roman Pontiff slumbered in security at the head of the church, and saw nothing throughout the vast extent of his dominion but tranquillity and submission ; and while the worthy and pious professors of genuine Christianity almost despaired of seeing that Reformation on which their most ardent desires and expectations were bent ; an obscure and inconsiderable person arose *on a sudden*, in the year fifteen hundred and seventeen, and laid the foundation of this long expected change, by opposing, with undaunted resolution, his single force to the torrent of Papal ambition and despotism^d. ' How justly does the latter part of this remark correspond with the emblem of the text ! Luther, says the Historian, laid the foundation of this long expected change : and this angel, the Apostle tells us, was seen to fly in the midst of heaven. Contrary to the general fate of the preachers of new tenets, it was Luther's lot to proclaim his doctrine in the midst of the figurative heavens ; before the Emperor and

^d Mosheim, cent. 16. sect. 1. ch. 2.

the Princes of the Empire assembled in open Diet. Patronized from the first by Princes, the Reformation was introduced into the countries where it took place, by the authority of the sovereigns themselves; not by a party first gained among the subjects, too powerful for the sovereign to resist. This emblematic messenger of God had too the everlasting Gospel; the Gospel, of which it is the fundamental doctrine, that there is one God, and one Mediator between God and man: this he preached unto them that dwell on the earth, saying with a loud voice, FEAR GOD, AND GIVE GLORY TO HIM. Luther, we are told, when the famous indulgences of Leo X. were proclaimed in Germany, 'raised his warning voice,' and in ninety-five propositions, maintained publicly at Wittemberg, plainly pointed out the Roman Pontiff as a partaker in the guilt of those who sold them, since he suffered the people to be seduced by such delusions, from placing their principal confidence in Christ, the only proper object of their trust.

" Again, as the angel called on men to
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worship Him who made heaven and earth; so after the appearance of an especial edict of Leo the tenth, in which that Pope commanded his spiritual subjects to acknowledge his power of delivering (I almost shudder at the blasphemy while I transcribe it) from all the punishments due to sin and transgressions of every kind; *Luther published a German translation of the Bible, 'the different parts of which being successively and gradually spread abroad among the people, produced,' says Mosheim, 'a sudden and almost incredible effect,* and extirpated root and branch the erroneous principles and superstitious doctrines of the Church of Rome from the minds of a prodigious number of persons,' with such precision did the symbol mark its antitype, by the angel having in his hand the everlasting Gospel. And if the Reader wishes to see how rapidly the Reformation spread among the kindreds, tongues, and nations, he will find very satisfactory information in the work above quoted. Wherein too he will discover the commencement of a literal accomplishment of the words of Daniel *to take away his dominion,* in several sovereigns entirely withdrawing their realms from

from under the ecclesiastical jurisdiction of the Roman Pontiff⁴."

Ever since the time of the Reformation, the Church of Rome has gradually been losing its antient splendor and greatness. The profound reverence in which her Governor was held, and the implicit obedience which was paid to his commands, are now confined to very narrow limits. The kingdoms which still acknowledge her jurisdiction have long set bounds to her avarice and ambition. The power of superstition and of delusion, by which her influence was supported over the minds of mankind, is overcome by the exertions of reason, and the light of pure and undefiled religion. Every attack that has been made by the pretended philosophers, or avowed infidels of France and Germany, has been aimed at Popery, as the *first* object of their hostility. The last twenty years include a number of events the most adverse to the interests of the Church of Rome. The order of the Jesuits, its most firm and able supporters, has been suppressed; and the inability of the sovereign Pontiff to prevent the execution of a measure so destructive to his authority, was proved by his ineffec-

⁴ Whitaker, p. 249—252.

tual and degrading personal application to the Emperor Joseph. The monasteries of Germany, once filled with his most zealous adherents, are dissolved. Even Spain, once the most superstitious country in Europe, has abridged the powers of its Inquisition, and pays with reluctance her accustomed tribute to the Head of the Church. The French, since the era of the Revolution, have buried the Catholic altar under the ruins of the Monarchical throne.

The memorable events even of the passing year* have accelerated her decline. The French armies have ravaged Italy, and poured their fury upon *the seat of the beast*, Rome itself is become a prey to its Apostate and Infidel conquerors. The *temporal authority* of the Pope is *completely subverted*, and the semblance of the *antient Roman Government is established at Rome, by the Democratic tyranny which reigns triumphant in its place*. The Pope himself, after being exposed to repeated insults, is degraded and driven from his throne; he is divested of his honours and his state—stripped of his possessions and revenues, and reduced to

* 1798. Rome was then taken by the French.

the abject condition of a wanderer, and an exile. Germany, Naples, Portugal, and Spain, view his degradation with indifference, if not with approbation ; and France, the country of Pepin and of Charlemagne, the great founders of the Papal glory, is the instrument of his overthrow, and enriches herself with his spoils.

And if such are the *manifest proofs* of the decline of the Man of Sin from the height of his power, it may be asked, if there are any *correspondent intimations of such events* to be found in the Holy Scriptures ?

I adopt the words of Bishop Newton, as containing the best answer to this question. " The Prophets are not more expressive of the elevation, than they are of the destruction, of the Papal Antichrist. They not only predict his downfall in general terms, but also describe the manner and circumstances of it ; and St. John's account being larger and more circumstantial and particular, will be the best comment and explanation of the others^f."

^f Newton, vol. iii. p. 400.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire. For God hath put in their hearts, to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

To this Prophecy, the completion of which is so manifestly going on step by step before our eyes, I subjoin the observations of Daubuz^s, and of Bishop Newton^h, the former published 78, and the latter more than 32 years ago; and I am the more particularly desirous of recommending them to the attention of the Reader, because they furnish him with proofs of the proper application of this prediction, and because they display the true principles of interpretation upon which these sagacious expositors of Prophecy have proceeded.

^s Daubuz's Commentary on the Revelations, p. 795, 796, 797. fol. 1720.

^h Newton, vol. iii. p. 308. 3d Edit. 1766.

“ As to the word *shall hate*, it implies, *shall forsake*; and if the kings in Christendom forsake Rome, what can follow, but that either they will combine to destroy it, or else rather stand by neuters, whilst some one of them performs this last office to destroy it?....The beast as such, the false prophet, and the whore, are inseparable companions, that is, the Romish Church or City, Popery, and Tyranny. But the horns shall be separated from the whore, and consequently from the beast, or the exercise of that tyrannical power which makes them a beast, and maintains this whore in splendor and power. From this place and the following we may safely conjecture, that the instruments God shall make use of to destroy Rome, not being said to come out of the Temple, shall not therefore be of the number of the true worshippers, or Protestants, but of those that are still horns upon the beast; that is, of such as are still in communion with Rome, at least some one or more of them.

“ *And shall eat her flesh.* *Flesh*, in the symbolical language, signifies the riches, goods, and possessions, of any person or subject conquered, oppressed, or slain.....By

this third act of the horns, it appears that the secular powers, who shall attack this whore, will not only strip her of her riches and revenues, but also appropriate them to themselves.

“ The ten horns shall hate the whore; that is, by a common figure of the whole for a part, some of the ten kings who formerly loved her, grown sensible of her exorbitant exactions and oppressions, shall hate her, shall strip, and expose, and plunder her, and utterly consume her with fire. Rome therefore will finally be destroyed by some of the princes, who are reformed, or shall be reformed from Popery : and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruction. France hath already shown some tendency towards a reformation, and therefore may appear more likely to effect such a Revolution. Such a revolution may reasonably be expected, because this infatuation of Popish princes is permitted by divine Providence only for a certain period, until the words of God shall be fulfilled, and particularly the words of the

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the Prophet Daniel—*They shall be given into his hand, until a time, and times, and the dividing of time : but then, as it immediately follows, the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end¹.*"

The observations of Bishop Newton are more definite with respect to the *Power*, which he expected would effect the subversion of the Papal greatness; but he expected also (and some other Commentators have agreed with him) that a *Reformation* would *previously* take place in France—but for this opinion he assigns no reason drawn from Scripture; whereas the opinion of Daubuz, *that the instrument God would make use of, could not be true worshippers, or Protestants*, being founded on the *Prophecy itself*, has been *verified* by the events.

This apostasy of those who raised the power of Antichristian Rome, this degradation of her sovereign Pontiff, whom the nations and kings of the earth once worshipped, or held in idolatrous veneration,

¹ Newton, vol. iii. p. 308.

this

this appropriation of his spoils to the enrichment of his conquerors, are events which will probably lead the way to the complete fall and destruction of the capital of this Antichristian power, when the measure of its abominations shall be filled up. Lowman observes^k, and it is an important observation, "that the fifth vial or cup is poured out on the *throne* of the beast; so the word is in the original. In the Scripture language, throne, kingdom, government, authority, dominion and power, are of like signification."....."The throne then of the beast, which our translation has rendered *seat*, seems plainly to mean his authority and power, rather than the city or seat of his residence. For the Prophetic language puts a throne to signify, not the seat of a kingdom, but its power and authority. And so this very Prophecy explains it: this angel poured his vial on the *seat of the beast, and his kingdom was full of darkness*. Darkness is an emblem of affliction; a kingdom full of darkness, will then naturally signify a great diminution of power, and decay of authority: so that the

^k Lowman, p. 265.

distin-

distinguishing punishment of the beast in *this* period, that his kingdom shall be full of darkness, will most properly mean some great and successful opposition to the Papal power and authority, which shall much weaken and lessen it, and give such uneasiness to the supporters of it, as shall drive them into a rage, and make them bite their tongues as it were, for anger and vexation."

The final destruction of Rome is likewise clearly set forth, particularly by St. John in the Prophecies which have been quoted¹, together with the *reasons* on account of which this signal and heavy judgment will be inflicted, and the emotions it is calculated to raise in the minds of mankind.

"The last act which the secular powers shall perform towards this whore, or capital city, is, that they shall destroy her with fire and sword; and by that means leave no refuge there to any of her lovers to hold up, and maintain by her power, the idolatry and tyrannical dominion exercised

¹ Introductory Chapter, vol. i. p. 297.

by her. Most certainly these symbols imply the entire destruction of this capital city.....Thus her fate will be like that of the literal Babylon, whose situation is now almost unknown, because it has been utterly destroyed. The fall of this mystical Babylon must make way to the fall of idolatry ; it seems morally impossible that the one should be done without the other. And when we consider the constant method of the divine Providence, which has been to include the capital in the fate of the nation condemned, as Nineveh, Babylon, Jerusalem, Samaria, and some others ; why should we think it will be more favourable to Rome, the city which has been a greater and more constant enemy to the true religion, both in the Jewish and the Christian dispensations, than any other ; and has tyrannized with the most horrid aggravations beyond any thing before ? This Chapter puts it out of doubt, that the utter destruction of Rome is designed by the Almighty. Nevertheless as it will appear afterwards by the nineteenth Chapter, some considerable part of the favourers of idolatry and tyranny shall still subsist after the *fall* of this Babylon, and keep up the old pretensions of the beast, and false
Pro-

Prophet, till they are destroyed by a judgment there described and foretold. But in the mean time they shall never be able to restore Babylon to its former state^m."

" It appears then that this Antichristian power was to arise in the latter times of the Roman Empire, after an end should be put to the imperial power, and after the empire should be divided into ten kingdoms: and it is not only foretold *when* it should prevail, but moreover *how long* it should prevail. Here we cannot but observe, that the very same period of time is prefixed for its continuance both by Daniel and by St. John. Wonderful is the consent and harmony between these inspired writers, as in other circumstances of the Prophecy, so particularly in this. In Daniel *the little horn was to wear out the saints of the most High, and think to change times and laws*; and it is said expressly, that they *should be given into his hand, until a time, and times, and the dividing of time*; or as the same thing is expressed in another place, *for a time, times, and a half*. In the Revelation it is said of *the beast*, to whom

^m Daubuz, p. 798.

in like manner *'it was given to make war with the saints, and to overcome them, that power also was given unto him to continue forty and two months: and the holy city the Gentiles should tread under foot forty and two months: and the two witnesses should prophesy a thousand two hundred and threescore days clothed in sackcloth: and the woman, the true church of Christ, who fled into the wilderness from persecution, should be fed and nourished there a thousand two hundred and threescore days, or as it is otherwise expressed in the same chapter, for a time, and times, and half a time.* Now all these numbers you will find upon computation to be the same, and each of them to signify 1260 years. For *a time is a year, and a time and times and the dividing of time, or half a time, are three years and a half, and three years and a half are 42 months, and 42 months are 1260 days, and 1260 days in the Prophetic style are 1260 years.* From all these dates and characters it may fairly be concluded, that the time of the church's great affliction and of the reign of Antichrist will be a period of 1260 years ^a."

^a Newton, vol. iii. p. 395, 396.

The conjectures concerning the *exact* date of the commencement of this Antichristian power are so numerous, that it will be prudent to wait for its end before we form a decided opinion. We have however sufficient ground to conclude positively, that from whatever remarkable era these prophetic years are dated, the period of their accomplishment cannot be *very* remote from the present times—Fleming “reckons that the Papal head took its *rise* from that memorable year 606, when Phocas did in a manner devolve the government of the *West* upon Boniface III. by giving him the title of *supreme* and universal Bishop; or in 608, when Boniface IV. did first publicly authorize idolatry, by dedicating the Pantheon to the worship of the Virgin Mary, and all saints; but he does not consider his power as established, till some years afterwards.—By *steps* he hath been *raised up*, and by *steps* must he be *pulled down*.”—“In the year 666, the mystical number of the beast, which Irenæus interpreted to mean the Latin Monarchy, Pope Vitalian did first ordain that *all public worship* should be in *Latin*”—In 756, or 758, which was 666 years after St. John saw the vision of the beast,

beast, according to the most probable calculation, Pope Paul I. received the exarchate of Ravenna as a donation from *Pepin, King of France*, and then was his power *fully established*.—Bishop Newton considers the year 727 as the most probable era, for the *rise* of this power, as the Pope and people of Rome in that year revolted from the Exarch of Ravenna, and shook off their allegiance to the Greek Emperor; and Sigonius observes, that in 727 “Rome and the Roman *dukedom* came from the Greeks to the Roman Pontiff”—The Pope *then* became a *little* horn, or secular prince; but his power was not *fully established*, till he obtained the exarchate of Ravenna from Pepin, in 756, or 758. It is very remarkable, that whether we adopt Fleming’s mode of calculation, and date the beginning of the 1260 prophetic years from 758, when *all* agree that the Papacy was *fully established* as a *temporal*, as well as spiritual power; or whether, with Bishop Newton*, and according to common calculation, we consider “the beginning of the 1260 years of the reign of Antichrist, is to be dated from the year 727, their

* Newton, vol. iii. p. 397.

end will fall near the year 2000 after Christ; and at the end of the 6000th year of the world, when, according to a very early tradition of Jews and Christians, and even of Heathens, great changes and revolutions are expected both in the natural and in the moral world; and *there remaineth*, according to the words of the Apostle, a *sabbatism, or holy rest to the people of God.*"

Thus was the Antichristian power of the Church of Rome described by Daniel, St. Paul, and St. John, at a time when no such power existed, as it was to be in future and distant ages, in the rise, progress, and establishment of its temporal and spiritual dominion. They pointed out, in a manner strictly correspondent with the whole series of the history of that Church, its departure from the true faith, its errors, ceremonies, pretended miracles and canonizations of martyrs, the greatness of its authority, and the boundless extent of its dominion: they even marked with more appropriate circumstances, its spirit of intolerance and persecution, its monastic establishments, the celibacy of its clergy, its impious assumption of a divine power to

grant pardons and absolutions for sin; the departure of the Protestants from its communion, its gradual decline, and its final destruction.

“ If in the days of St. Paul and St. John, there were any footsteps of such a sort of *Power* as this in the world; or if there ever *had been* any such power in the world; or if there was then any appearance or probability, that there ever *could be* any such kind of power in the world; much less in the TEMPLE or Church of God; and if there be not now [or very lately was] such a Power *actually* and *conspicuously* exercised in the Christian world; and if any picture of this Power, drawn *after the EVENT*, can *now* describe it more plainly and exactly, than it was *originally* described in the words of THESE PROPHECIES; THEN, BUT NOT TILL THEN, may it with some degree of plausibleness be suggested by an Atheist or a Deist, that these Prophecies are nothing more than enthusiastic imaginations ^p. ”

^p Clarke's Evidences of Natural and Revealed Religion, vol. ii. p. 720.

CLASS II.

CHAPTER THE SECOND.

THE RISE, PROGRESS, ESTABLISHMENT,
AND DECLINE OF THE MAHOMETAN
POWER OF ANTICHRIST.

WE have already seen * that the Prophets Daniel and St. John clearly revealed the rise and establishment of a Power in *the East*, at a *certain period of time*, which was to be a scourge "to the people of God" for their manifold offences; and which is to be considered as one of the forms of Antichrist.—We now proceed to prove, from the authority of the most eminent and learned Commentators, Mede, Vitringa, Daubuz, Sir Isaac and Bishop Newton; More, Whiston, Lowman, and

* See Introductory Chapter, vol. i. p. 298.

many others, and from the testimony of *Historical facts*; that these Prophecies are strictly applicable to Mahomet and his followers—that they have been accomplished by them as far as time will admit of their accomplishment, and are at the present hour fulfilling before our eyes.

In the ninth chapter of the Revelation, which the Reader will recollect was quoted at length in vol. i. p. 298—301. St. John has prefigured under suitable emblems, the origin, the characteristic manners, the arts of war, and the destructive ravages of the pretended Prophet of Arabia and his followers—the Arabians, Saracens, and Turks—upon the idolatrous and corrupt Christians. This formidable power commenced about the year of Christ 606, which is considered by most of the *early* Commentators, as the year when the Papal Antichrist was *first* established^b.

By

^b It is somewhat remarkable that these powers not only arose, but were *fully established* nearly together. In the year 758 the Pope received the exarchate of Ravenna, and soon after became sovereign of Rome. In 762, the Saracen Caliph, Almanzor, built Bagdad as the *capital* of his extensive empire. It is certain that they have

By the permission of Divine providence, whose designs are frequently represented in Scripture, and more particularly in the Apocalypse, as being accomplished by celestial agents; an angel descended and opened *the cave of the abyss*, for so the words of the original Greek ought to be translated. This figurative representation properly expresses a commission from heaven to allow Satan to infest the world with some new and great trial. "The word standing in the original for *cave*, is more particularly expressive of those caverns, which, on account of the springs they contain, emit a vapour, and were by Pagan superstition often considered as the seats of oracles and sources of inspiration. And does not this emblem most strikingly describe the rise of a pretended revelation? Or, when such, answering in all points to the prediction, was propagated at the period to which this Prophecy relates, does not the *literal* circumstance of its rise from a cave, both fix the application, and demonstrate the truth of the Prophecy? And

have *declined* together, and the popular opinion in Rome and Constantinople concerning their fall is singularly similar.

that such was the origin of the Koran of Mahomet, we learn from Mr. Gibbon's declaration, that Mahomet during the month Ramadan in each year withdrew from the world to the cave of Hera, and consulted the spirit of fraud and enthusiasm.* *The sun and the air were darkened by reason of the smoke of the pit*†, when the falsehoods, contradictions, and fables of the Koran usurped the place of the Gospel truths. And that the preaching of Mahomet brought on a spiritual darkness, by obscuring the light of Revelation, the fate of the Gospel in the countries ruled by his disciples sufficiently proves, without taking into the account the following words of the historian, when describing the treatment of Christians dwelling in Mahometan countries.—“A decent reverence for the national faith is imposed on their sermons and conversations: and the sacrilegious attempt to seduce a Mussulman will not be suffered to escape with impunity.—In a time however of tranquillity and justice, the Christians have never been compelled to renounce the Gospel or to embrace the

* Whitaker's View of the Proph. p. 119—121.

† Rev. ix. 2.

Koran; but the punishment of death is inflicted for the apostates, who have professed and deserted the law of Mahomet*.”

—Restrictions like these, and especially the *last*, when laid upon the lessons of truth, amount to obscuring it; though we add not the effect of other circumstances which have impeded the influence of the Gospel, and diminished the number of its disciples in the regions under the dominion of the Mussulmen.

As out of the smoke came locusts upon the earth, so the pretended divine mission of Mahomet was the immediate cause of the Saracens overrunning the countries they infested; and the Historian before quoted gives us sufficient proofs of the connexion between the doctrines they taught, and the conquests they achieved; and of the facility of establishing such a connexion in minds so ardent, and tempers so enthusiastic as those of his followers. “The Prophet of Medina assumed in his *new* Revelations a fiercer and more sanguinary tone, which proves that his former moderation was the effect of weakness: the means of

* Gibbon, c. 51.

persuasion had been tried, the season of forbearance was elapsed; and he was now commanded to propagate his religion by the sword, to destroy the monuments of idolatry, and, without regarding the sanctity of days or months, to pursue the unbelieving nations of the earth."....." From all sides the roving Arabs were allured to the standard of religion and plunder."..... " Their intrepid souls were fired with enthusiasm, the enjoyment of wealth and beauty was held out as the reward of their victory over Christians and idolaters, the picture of the invisible world was strongly painted on the imagination; and the death which they had always despised, became an object of hope and desire^f."

The King who led these vast armies is not only mentioned, but emphatically described as *the angel of the bottomless pit, or abyss, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon*^g. The title *Abaddon* is remarked by the learned Joseph Mede to be an allusion to Obodas, the common name of the antient monarchs of that part of

^f Gibbon, c. 50.

^g Rev. ix. 11.

Arabia,

Arabia, from whence Mahomet came. Such in prophetical language was He who issued from the *abyss*, or *cave of Hera*, to propagate his pretended revelations; such was He who pretended that he received his instructions by the ministration of the *angel Gabriel*, and who alleged a divine commission to justify bloodshed and destruction. Mahomet professedly declared, that his faith was not to be extended by miracles, or by any gentle means, but by force of arms. "The sword," said he, "is the key of heaven and of hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail, than two months of fasting or prayer: whoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion, and as odoriferous as musk: and the loss of his limbs shall be supplied by the wings of angels and of cherubim^a." The whole course of his conduct was consistent with these declarations, and his bloody career was marked by the sacrifice of the laws of justice and the feelings of humanity, to his revenge and his ambition. "He fought in person at

^a Gibbon, c. 50.

nine battles, or sieges; and fifty enterprises of war were achieved in ten years by himself or his lieutenants.....The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of the faith; and Mahomet commanded, or approved the assassination of the Jews and idolaters who had escaped from the field of battle¹."

Under the banners of this DESTROYER, and "his successors, went forth the armies of Arabs and Saracens *like locusts upon the earth* for their numbers and the rapidity of their progress; and *like scorpions of the earth* for their venom, and their power to inflict the most deadly wounds. Gibbon calls them, "*Flights of Barbarians*;" and the Arabian writers describe the followers of Mahomet *as swarms of locusts* flying into a country to consume its productions. And yet they are commanded, *that they should not hurt the grass of the earth, neither any green thing, neither any tree*¹." The locusts of the Prophecy are therefore not real, but typical locusts, and an historical fact will show how well this restriction

¹ Gibbon, c. 50.

i Rev. ix. 4.

applies

applies to the Mahometan armies. The Caliph Abubeker^k, who succeeded Mahomet in the year 632, gave express orders to Yesid the General of his forces, not to destroy any palm-trees, nor burn any fields of corn, nor cut down any fruit-trees.

The fury and destructive ravages of the Arabs and Saracens were directed against the degenerate Christians, and they were raised up as the terrible instruments of the divine displeasure, *to hurt those men who had not the seal of God in their foreheads*^l. Here is a description, concise indeed, but sufficiently characteristic of the Christians at the commencement of the seventh century, when Mahomet began to propagate his faith. *They had not the seal of God in their foreheads*—they were not distinguished by the proper marks of their Christian profession. Such was the fact as we collect it from all the historians of those times, and more particularly from Gibbon, who in his fortieth, forty-first, forty-third, and forty-fifth Chapters, has drawn, with a malignant pleasure, the dark picture of their

^k Lowman, p. 123.

^l Rev. ix. 4.

enmities, their corruptions, and their vices. Of their superstition and idolatrous tendency, which appear evidently from the concluding part of the Prophecy, to be particular objects of the divine punishment, he thus speaks—"The Christians of the seventh century had insensibly relapsed into a semblance of Paganism: their public and private vows were addressed to the relics and images that disgraced the temples of the East: the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Collyridian Heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess." ^mThe parts of the world which remained most free from these corruptions, were Savoy, Piedmont, and the southern parts of France (which were afterwards the nurseries and habitations of the Albigenes and Waldenses), and on this account they escaped the calamities of the times. For it ought to be particularly noticed, that when the Saracens approached these countries in the

^m Newton, vol. iii. p. 101.

year 732, they were defeated with great slaughter in several engagements, by the renowned Charles Martel, King of France*.

To them it was given that they should not kill them, but that they should be tormented? In the course of the successful inroads made by the Saracens, no government, state, or empire, was killed, or destroyed. "They greatly harassed and tormented both the Greek and the Latin Churches; but they did not utterly extirpate the one or the other. They besieged Constantinople, and even plundered Rome; but they could not make themselves masters of either of those capital cities. The Greek Empire suffered most from them, as it was nearest to their own territories. They dismembered it of Syria, and of Egypt, and some others of its best and richest provinces; but they were never able to subdue and conquer the whole. As often as they besieged Constantinople, they were repulsed and defeated. They attempted it in the reign of Constantine Pogonatus, A. D. 672; but their men and ships were destroyed by the sea-fire in-

* Gibbon, c. 53.

• Rev. ix. 5.

vented by Callinicus; and after seven years ineffectual pains, they were compelled to raise the siege and conclude a peace. They attempted it again in the reign of Leo Isauricus, A. D. 718; but they were forced to desist by famine, and pestilence, and losses of various kinds. In this attempt they exceeded their commission; and therefore they were not crowned with their usual success². Although the followers of Mahomet did not subvert the governments of the countries which they invaded, yet their military laws adjudged so many people to captivity, and the condition of the women in particular was so deplorable³, being so much in the power of persons who set no bounds to their passions, that *in those days men sought death, and could not find it, and they desired to die, and death was far from them*⁴. They preferred death to the hard conditions of slavery and oppression to which they were reduced, and earnestly wished to close the scene of their miseries and their lives together.

The vast armies which followed the

² Newton, vol. iii. p. 101.

³ Lowman, p. 123.

⁴ Rev. ix. 6.

standard

standard of Mahomet were composed of cavalry—*they were like unto horses prepared unto battle*.—The Arabs were always celebrated for the excellent breed of their horses, their expertness in all equestrian exercises, and the great advantages they derived from their swift and well appointed cavalry in their various wars and incursions. *On their heads were as it were crowns like gold*.—The turban was the peculiar dress of the Arabian chiefs, adorned with plates or bands of gold. And as the crown is an emblem of sovereignty, the propheticall allusion may refer to the numerous kingdoms which they overran. For as Mr. Mede excellently observes*, “No nation had ever so wide a command, nor ever were so many kingdoms, so many regions subjugated in so short a space of time. It sounds incredible, yet most true it is, that in the space of eighty or not many more years, they subdued and acquired to the diabolical kingdom of Mohammed, Palestine, Syria, both Armenias, almost all Asia Minor, Persia, India, Egypt, Numidia, all Barbary, even to the river

* Rev. ix. 7.

* Rev. ix. 7.

* Newton, vol. iii. p. 103.

Niger,

Niger, Portugal and Spain. Neither did their fortune or ambition stop here, till they had added also a great part of Italy, as far as to the gates of Rome; moreover Sicily, Candia, Cyprus, and the other islands of the Mediterranean Sea. Good God! how great a tract of land! how many *crowns* were here! Whence also it is worthy of observation, that mention is not made here, as in other trumpets, *of the third part*; forasmuch as this plague fell no less without the bounds of the Roman Empire than within it, and extended itself even to the remotest Indies."

Their faces were as the faces of men— they had a bold and manly countenance—but they wore their hair in an effeminate manner. *They had their hair as the hair of women.*—The Saracens let their hair grow to a great length, and wore it plaited, and in tresses. *It was observed by Pliny, that the Arabians wore a kind of turbans, or mitres on their heads; that they dressed and twisted their hair in a particular manner; so that one part of the Saracens was distinguished by it from another. *Their*

* Lowman, p. 121.

teeth were as the teeth of lions.—They were as well furnished with the instruments of destruction, as if nature had given them the teeth of the strongest animals.—*And they had breast-plates, as it were of iron*—Well furnished with the means of destruction, they were equally well equipped with defensive armour. As the locust is defended by a hard shell of the colour of iron, so the Saracens were guarded by coats of mail calculated to repel the darts and other weapons of their enemies'. Their formidable and clamorous onset, when hastening forward to engage their enemies, was as *the sound of chariots of many horses running to battle.*

The exact season of the year, during which the Saracens made their most remarkable ravages and conquests, is repeatedly pointed out. The men whom they assailed, *were tormented five months*°. The locusts infest the countries of the East for the five warmest months, and they are in-

° “*The sound of their wings* denotes the swiftness and rapidity of their conquests; and it is indeed astonishing, that in less than a century they erected an empire, which extended from India to Spain.” Newton.

° Lowman, p. 122.

active and torpid for the rest of the year. It is well known, that the manner in which the Arabs invaded their neighbours, was by sudden incursions during the summer months; retiring again and dispersing during the winter, and gathering together the next spring, for a new summer's invasion. According to the military laws and constitutions of the Mahometans, war was forbid during the sacred months, which were the two first and the two last. The prophetic description is not less exact in a figurative, than in a literal sense. The days that constitute the months, in which *men were tormented*, may be reckoned as equivalent to 150 years, according to the usual mode of prophetic computation^a. Within the space of these 150 years, the Saracens made their greatest conquests^b.

Ma-

^a Newton, vol. iii. p. 109.

^b The number being repeated twice, the sums may be thought to be doubled, and amount in prophetic computation to 300 years: then, according to Sir I. Newton, "The whole time that the Caliphs of the Saracens reigned with a temporal dominion at Damascus and Bagdad together, was 300 years, viz. from the year 637 to the year 936, inclusive;" when their empire was broken and divided into several principalities, or kingdoms. So that let these *five months* be taken in any

Mahomet emerged from the *cave of the abyss*, and began to propagate his religion in the year 612; and Bagdad, or the city of peace, was built by the Caliph Almanfor, in the year 762." This was the first fixed establishment of the Caliphs, where they enjoyed the fruits of their conquests, and sunk in luxury and repose. " In this city of peace, amidst the riches of the East, the Abassides soon disdained the abstinence and frugality of the first Caliphs, and aspired to emulate the magnificence of the Persian kings. After his wars and buildings, Almanfor left behind him in gold and silver about thirty millions sterling, and this treasure was exhausted in a few years, by the vices or virtues of his children." After the period destined for the ravages of the *locusts*, the rage of the Saracens for conquest and plunder began to subside, the *torments* inflicted by these fatal *scorpions* began to abate, and the distress and desolation, which they had spread over so considerable a portion of the earth, re-

any possible construction, the event will still answer, and the Prophecy will still be fulfilled." Newton, vol. iii. p. 110, 111.

* Gibbon, c. 52.

ceived an extraordinary check from their own intestine disputes, and the settlement of established monarchies in Persia, Africa, and Spain. "The sovereignty of Arabia was lost by the extent and the rapidity of conquest. The colonies of the nation were scattered over the East and the West, and their blood was mingled with the blood of their converts and captives. After the reign of three Caliphs, the throne was transported from Medina to the valley of Damascus, and the banks of the Tigris; the holy cities were violated by impious war; Arabia was ruled by the rod of a subject, perhaps of a stranger; and the Bedowens of the desert, awakening from their dream of dominion, resumed their old and solitary independence^d."

Notwithstanding such great and signal punishments were inflicted upon the Christians of the *East*, and of the *South*, and of the *West*, by the propagation of the false religion of Mahomet, and by the oppressions exercised over them by the Saracen locusts, yet no general reformation was produced either in the establishment or the

^d. Gibbon, c. 50.

manners of the Christians. In vain did the Emperor Leo the Isaurian, and his son Constantinus Copronymus in the year 718, endeavour to put a stop to the idolatrous practice of image-worship; and, in order to abolish it effectually, ordered all images to be taken from the churches. *Their exertions were violently opposed by the Bishops of Rome.* Gregory II. confirmed the prevailing idolatry by the authority of a Synod, rejected the order of the Emperor, absolved his subjects from their allegiance, and even proceeded to excommunicate him; and he obtained a confirmation of the prevailing superstitions both in the East and in the West, by the decrees of general councils. Of this incorrigible wickedness we find notice given by the prediction of the woes which were to follow.

One wo is past, behold there come two woes more hereafter. This mode of expression evidently shows that between the ceasing of the first wo and the beginning of the second there should be some interval of time. 'With this intimation the event

* Rev. ix. 12.

* Whitaker, p. 135,

exactly corresponded, since the power prefigured by the four angels bound in the Euphrates[†] did not invade the territories of the Roman Empire, nor torment the Christians, who were established in it, till some centuries had elapsed after the cessation of the ravages of the Saracens.

One of the tribes of the Turks indeed made an irruption into the Greek Empire, sooner than the time allotted for the advance of "the Euphratean horsemen." "Twenty-five years after the death of Basil, his successors, in the year 1050, were suddenly assaulted by an unknown race of Barbarians, who united the Scythian valour with the fanaticism of new profelytes, and the arts and riches of a powerful monarchy. The *myriads* of Turkish horsemen overspread a frontier of six hundred miles, from Tauris to Arzeroum: and *the blood of one hundred and thirty thousand* Christians was a grateful sacrifice to the Arabian Prophet^b." But the Prophets notice only that

[†] The great river Euphrates, to whose banks they had been confined, descends from the mountains of Armenia, runs through the provinces of Chaldea and Babylon, and is the centre of the Turkish dominions.

^b Gibbon, c. 57.

particular nation, whose firmly established empire has lasted to the present day.

In the year 1055, Togrul Beg, Sultan of the Turks, after having subdued Chozazin and Persia, took possession of Bagdad, the capital of the Saracen Caliphs. His successors, Olub Anslam, and Melech Shah, conquered the regions of the Euphrates; and after the death of Melech Shah, these conquests were broken into the kingdoms of Armenia, Mesopotamia, Syria, and Cappadocia, the capitals of which were Mizapharekin, Mosul, Aleppo, and Iconium, according to Sir I. Newton. Bishop Newton supposes these sultanies to take their names from the cities of Bagdad, Damascus, Aleppo, and Iconium, at the periods they settled themselves there; but this difference does not affect the point in question. These four Sultans were for a considerable time "bound," or restrained from extending their conquests farther than the territories bordering on the Euphrates, by the croisades of the European Christians into the Holy Land, in the latter part of the eleventh, and in the twelfth and thirteenth centuries. Religion probably forbade their molesting the Saracens during the

attack of their Christian enemies. But when the Christians abandoned their conquests in Syria and Palestine, then "the four angels in the river Euphrates were loosed." Soliman Shah¹, the first chief and founder of the Othman race, was drowned in his attempt to pass the Euphrates, in his retreat from Jengis Chan: but Ortogrul, his third son, obtained leave of Aladin, Sultan of Iconium, to settle in the mountains of Armenia, with 400 of his Turks. "From thence they began their excursions; and the other Turks associating with them, and following their standard, they gained several victories over the Tartars on one side, and over the Christians on the other. Ortogrul dying in 1288, Othman, or Osman, his son succeeded him in power and authority; and in 1299, as some say, with the consent of Aladin himself, he was proclaimed Sultan; and founded a new empire; and the people afterwards [a mixed multitude, the remains of the four sultanies] as well as the new empire, was called by his name."

"In this manner, and at this particular

¹ Newton, vol. iii. p. 114.

time,

time, *the four angels were loosed to slay the third part of men*, that is, to conquer and to overthrow the subjects of the Roman Empire. The Latin or Western Empire was broken to pieces under the first four trumpets; the Greek or Eastern empire was cruelly *burt*, and *tormented* under the fifth trumpet; and here under the sixth trumpet it is to be *slain* and utterly destroyed. Accordingly all Asia Minor, Syria, Palestine, Egypt, Thrace, Macedon, Greece, and all the countries which formerly belonged to the Greek or Eastern Emperors, the Othmans have conquered and subjugated to their dominion. They first passed over into Europe, in the reign of Orchan their second emperor, in the year 1357. They took Constantinople in the reign of Mohammed their seventh emperor, in the year 1453; and in time all the remaining parts of the Greek Empire shared the fate of their capital city. The last of their conquests were Candia, or the antient Crete, in 1669, and Cameniec in 1672. For the execution of this great work, it is said that they *were prepared for an hour, and a day, and a month, and a year*^k.

^k Rev. ix. 15.

Now

Now it is wonderfully remarkable, that the first conquest mentioned in history, of the Othmans over the Christians, was in the year of the Hegira 680, and the year of Christ 1281. For Ortogrul ' in that year (according to the accurate Historian Saadi) crowned his victories with the conquest of the famous city of Kutahi upon the Greeks.' Compute 391 years from that time [according to established prophetic calculation] and they will terminate in the year 1672: and in that year, as it was hinted before, Mohammed the fourth took Cameniec from the Poles; 'and forty-eight towns and villages in the territory of Cameniec were delivered up' to the Sultan upon the treaty of peace. Whereupon Prince Cantemir hath made this memorable reflexion, ' This was the last victory by which any advantage accrued to the Othman state; or any city or province was annexed to the antient bounds of the empire.' Agreeably to which observation, he hath intitled the former part of his history, *Of the growth of the Othman Empire*, and the following part, *Of the decay of the Othman Empire*. Other wars and slaughters, as he says, have ensued. The Turks even besieged Vienna in 1683; but this exceeding the

the bounds of their commission, they were defeated. Belgrade and other places may have been taken from them, and surrendered to them again: but still they have subdued no new state or potentate of Christendom now for the space of between 80 and 90 years; and in all probability they never may again, their empire appearing rather to decrease than increase. Here then the Prophecy and the event agree exactly in the period of 391 years; and if more accurate and authentic histories of the Othmans were brought to light, and we knew the very day wherein Kutahi was taken, as certainly as we know that wherein Cameniec was taken, the like exactness might also be found in the 15 days. But though the time be limited for the Othmans *slaying the third part of men*, yet no time is fixed for the duration of their empire; only this second woe will end, when the third woe, or the destruction of the beast, shall be at hand^a.

And the number of the army of the horsemen were two hundred thousand thousand, or

^a Newton, vol. iii. p. 116, &c.—See the second Introductory Chapter.

as the words may be translated more literally, "two myriads of myriads." It was the custom of the Tartarian tribes to count their forces by myriads; and Gibbon, speaking of the Turkish cavalry, adopts this mode of computation. The Historian, describing the peculiar manners and customs of their ancestors, says, "their wandering life maintains the spirit and exercise of arms; *they fight on horseback.....*" The Sultan Mahmud inquired of a chief of the race

A. D. of Seljuk, who dwelt in the ter-
 1038. ritory of Bochara, what supply of
 men he could furnish for military
 service. If you send, replied Ismael, one
 of these arrows into our camp, *fifty thousand*
of your servants will mount on horse-
back. And if that number, continued Mah-
 mud, should not be sufficient? Send this
 second arrow to the horde of Balik, and
 you will find *fifty thousand* more. But, said
 the Sultan, if I should stand in need of
 your whole kindred tribes? Dispatch my
 bow, was the last reply of Ismael, and as
 it is circulated around, the summons will
 be obeyed by *two hundred thousand horse.*

• Gibbon, c. 57.

• Gibbon, c. 57. p. 650.

When

When Alp Arslan invaded the Roman empire, "his hopes of victory were placed in the arrows of the *Turkish cavalry*, whose squadrons were loosely distributed in the form of a crescent." At the last siege of Constantinople in the numerous army of Turks, which consisted of *two hundred and fifty-eight thousand* men, there were, according to an historian quoted by Gibbon, only fifteen thousand Janizaries, troops which are known to be the principal infantry of the Ottomans;—so that if an allowance be made for forty thousand foot, collected together under other denominations, there will remain for the number of the army of the horsemen on this single occasion, literally *twenty myriads*, or two hundred thousand."

Those that sat upon the horses had breast-plates of fire, and of jacinth, and brimstone.

^a Gibbon, c. 57.

^b Whitaker, p. 151.

^c "The Timariots, or Horsemen holding lands by serving in the wars, are the strength of the Turkish government; and these, as Heylin affirms, are in all accounted between seven and eight hundred thousand fighting men: some say that they are a million; and besides these, there are Spahis and other horsemen in the Emperor's pay." Newton, vol. iii. p. 121.

The

The ¹ colour of fire is red, of hyacinth, or jacinth, blue, and of brimstone yellow : and this, as Daubuz observes, hath a literal accomplishment ; for the Othmans, from the first time of their appearance, have affected to wear such warlike apparel of scarlet, blue, and yellow. Of the Spahis particularly, some have red, and some have yellow standards, and others red or yellow, mixed with other colours. In appearance too *the beads of their borfes were as the beads of lions*, to denote their strength, courage, and fierceness.

The fire, smoke, and brimstone, which are represented as *issuing out of the mouths of the borfes*, immediately suggest the idea of gunpowder, which was not invented till this trumpet sounded another wo to “ the third part of men.” The Turks not only used fire-arms in their military expeditions, but such cannon as were of a most enormous size. To this fact the historian bears ample testimony in the following passages. “ Among the implements of destruction Mahomet II. studied with peculiar care, the recent and tremendous discovery of the

¹ Newton, vol. iii. p. 121.

Latins ; [in the fifteenth century] *and his artillery surpassed whatever had yet appeared in the world.*—A foundery was established at Adrianople ; the metal was prepared ; and at the end of three months, Urban (the cannon-founder) produced a piece of brass ordnance of stupendous and almost incredible magnitude. A measure of twelve palms is assigned to the bore ; and the stone bullet weighed above six hundred pounds*.”

....And again in the same chapter, “ The great cannon of Mahomet has been separately noticed, *an important and visible object in the history of the times* : but that enormous engine was flanked by two fellows almost of equal magnitude : the long order of Turkish artillery was pointed against the walls ; fourteen batteries thundered at once on the most accessible places ; and at one of these it is ambiguously expressed, that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets.” With such engines was Constantinople, the capital of the world, overthrown : and thus was realized the symbol of *one third of men being killed by the fire, smoke, and brimstone*

* Gibbon, c. 68.

proceeding out of their mouths. Mahomet II. took the isthmus of Peloponnesus, and spread a general consternation throughout Greece. Two hundred and sixty towns in Christendom yielded to the power of his arms; and for his great success in war, he was principally indebted to the myriads that composed his cavalry, and the number and enormous size of his cannon *.

† The last particular noticed by St. John in his description of the Ottomans, is, that, like the locusts, *with their tails they do hurt.* For *their power is in their mouths, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.* That under the Turkish empire, the false doctrine of Mahomet has been spread with no less zeal than under the Saracens, is too well known to need the testimony of history: yet, to show that our

* "There is in the arsenal of Constantinople the breech of a cannon which was melted in a fire a century ago, of a most enormous size (I am sorry I have not the measure of it); but those of the Dardanelles are diminutive in comparison to it. It was one of those used at the siege of Constantinople." *Eton's Survey of the Turkish Empire*, p. 95.

† Whitaker, p. 153.

Histo-

Historian continues to bear witness to this Prophecy, we transcribe a passage, which may be considered as containing a reason for the power of their mouths, and their tails to hurt, being so closely conjoined in the text : since it shows that conquest was the means of propagating the faith. " To propagate the true religion was the duty of a faithful Mussulman : the unbelievers were his (the Sultan Amurath II's) enemies, and those of the Prophet ; and in the hands of the Turks, the scymeter was the only instrument of conversion." Wherever they have carried their arms, they have left the poison of their doctrines.

As the Eastern Christians, who had been enlightened by the earliest rays of the Gospel, were the first in the commission of offences, so were they the first that felt the weight of divine punishment. Of this we have memorable examples in the fall of the seven celebrated churches of Asia, to which St. John in the beginning of the Revelation addressed his admonitions, and his conditional promises and threats. The infidel Historian, so often quoted, gives a melancholy picture of their present state ; yet the force of truth draws from his re-

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lucrant pen a striking conformity between fact and prediction. Is not the *city of Philadelphia in Asia* marked out by the Prophecy as the *peculiar* object of the divine commendation and favour, in consequence of its superior firmness and perseverance in the faith? and has not that city, *even according to the description of the Historian himself*, been distinguished by the same *perseverance*, and remained *independent*, and even *triumphant*; when all the other cities have been either *destroyed*, or *overpowered* by the Turks?

“ And to the angel of the church in Philadelphia write, these things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth. *I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold I will make them of the synagogue of Satan, behold I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall*

shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly : hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem. He that hath an ear, let him hear what the Spirit saith unto the churches."

" In the year 1312, the captivity or ruin of the *seven* churches of Asia was consummated ; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelations : the desolation is complete ; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The Circus and three stately theatres of Laodicea are now peopled with wolves and foxes ; Sardis is reduced to a miserable village ; the God of

* Rev. iii. 7, 8, 9, 10, 11, 12, 13.

Mahomet, without a rival or a son, is invoked in the moschs of Thyatira and Pergamus; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. *Philadelphia ALONE has been saved by Prophecy, or courage.* At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, *Philadelphia is still erect; a column in a scene of ruins; a pleasing example, that the paths of honour and safety may sometimes be the same*.*"

But though the Greek or Eastern Roman Empire, and the Eastern churches, with this single exception, were thus signally overthrown, yet *the rest of men who were not killed by these plagues, repented not of the works of their hands, that they should not worship devils^b, and idols of gold and sil-*

* Gibbon, vol. vi. p. 314.

^b Mahuzzim, *daimona*, demons, or mediating gods, saints, and angels.

ver, and brass and stone, and wood, which can neither see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts. The Latin or Western churches, which had suffered but little from *these plagues*, persisted in the worship of saints and images, in their persecutions and inquisitions, pretended miracles, and revelations, in fornication and every species of profligacy, in exactions, impositions, and frauds. But history has recorded their predicted punishment connected with the increase and decline of the Papal power—a subject shortly stated in the preceding Chapter. The Greek or Eastern churches continuing sunk in superstition, idolatry, and wickedness, have, with little exception, been more visibly oppressed by the yoke of Mahometan despotism.

We have seen the exactness with which history has verified the prophetic description of this destroyer, and traced its rise and progress to the meridian of its power. The various and extraordinary marks of decline, since the period assigned by Prophecy for the height of its elevation, will appear equally striking, from a short account of

the later history, and of the present state, of the Turkish Empire, for which the Reader is principally indebted to a recent publication, of great value on account of the illustrations it supplies to many parts of this Prophecy^c.

Since the conquest of Crete and Cambric in the year 1672, the sword of *Apol-lyon*, a term applicable to every Turkish Sultan as well as to Mahomet, has not been *permitted* to subject any other Christian state. The Turks^d have met with many losses since that memorable period, and have shown evident signs of the decay of their empire, if not of its approaching dissolution. Mustapha II. endeavoured to revive the military ardour of his subjects, by taking the field in person against the Ger-

^c The Survey of the Turkish Empire, by Mr. Eton, many years resident in Turkey, 1798. This work is written with singular energy, and reflects the highest credit on its author; not only on account of the strong, accurate, and clear views which he gives of the manners and customs of a degenerate and cruel people; but for the application of much political and commercial knowledge to the arrangement of such plans as may promote the interests of his own country.

^d Eton, c. v. p. 129.

mans; but he was defeated in 1699, by the great Eugene; and the peace of Carlowitz gave to the Emperor the whole province of Transylvania. The inordinate ambition of Achmet III. gained him some advantage over the Russians; but he was reduced, by repeated defeats, to the necessity of concluding a disgraceful peace with the Venetians, and other Christian powers. His war with Kouli Khan, the Persian Usurper, proved equally unsuccessful, and terminated in the loss of his crown, as he was deposed by Mahomet V. in 1730. This prince engaged in a war against the Russians and Germans; but the former advanced against him with so much rapidity, as to threaten his capital, and he was therefore compelled to conclude a hasty peace. In the year 1769, Mustapha III. burning with revenge against the Russians, roused the numerous and savage hordes of Tartars to carry fire and sword into their territories. This was the commencement of a most bloody war, which was distinguished by the exploits of Prince Gallitzin. He repeatedly attacked the Turkish armies at Choczim, and gained several victories over them; and his career of martial fame was followed by his successor in

command, General Romanzoff, who overran Moldavia and Walachia, and received the oaths of allegiance readily offered by their inhabitants. Soon after a fleet of Russians was sent into the Mediterranean, the Turkish Empire was attacked on both sides, and the inhabitants of the Morea, the oppressed descendants of the antient Greeks, eager to throw off the yoke of Mahometan despotism, flew to arms on the approach of the Russians, their Christian allies. The naval victory of Tchesmè, a harbour on the coast of Natolia, added to other successes of the Russians, compelled the Porte to conclude a dishonourable peace. This blow was effectually followed up by the succeeding war, which was terminated in the year 1790, in a manner still more favourable to Russia*. The martial

* "It is scarcely to be doubted that another war, conducted upon similar principles, must totally extinguish the Turkish power in Europe—an event desirable to most Christian nations, and particularly to Great Britain. The Russian fleet at Sebastopolis in the Black Sea is now strong enough to risk the loss of half its numbers in an attack on Constantinople, and the remainder alone might be more than a match for the Sultan's navy." In the last war the *grand fleet* of the Turks consisted of only seventeen or eighteen ships of the

tial spirit of the Turks', which was formerly animated by religious fanaticism, has been long in a state of decline, and the members, which compose the vast body of their empire, are feeble and disunited.

In 1774, with its utmost efforts the Turkish empire could only bring 142,000 men into the field¹; and these numbers, resembling a mob assembled, rather than an army levied, were soon lessened by desertion. In 1773, when the Porte sent 60,000 Janizaries towards Trebizonde, to

the line, and they have not now near so many. Eton, p. 81, 193.

¹ "The institution of the Janizaries [by Amurath I.] gave at that time a decisive superiority to the Turkish arms, as they presented a system of discipline, and a permanency of organization, till then unknown in Europe. These haughty and celebrated legions were long the terror of surrounding nations, and continued to be looked upon as formidable, until the middle of the seventeenth century. At that time the Turkish power ceased to aggrandise itself; it *made a pause in its conquests, a pause prophetic of that downfall toward which it has since so rapidly verged*, and which seems now to threaten a speedy approach. The steps which led to this degradation are easily discernible." Eton, p. 62.

² Eton, p. 67.

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be embarked for the Crimea, all but 10,000 dispersed themselves on their route^a. " Their cavalry (which is the only part of their army that deserves the name of regular forces) is as much afraid of their own foot, as of the enemy ; for in a defeat they fire at them to get their horses, in order to escape quicker. Their force lies in their attack, but for that they must be prepared ; taken unawares, the smallest number puts them to flight ; and when their sudden fury of attack is abated, which is at the least obstinate resistance, they are seized with a panic, and have no rallying as formerly."

" Casting our view over the pashaliks, or governments most immediately connected with the seat of empire, we shall find them distracted, disorganized, and scarcely yielding more than a nominal obedience to the Sultan : such are the pashaliks of Asia Minor and Syria. With regard to the more distant provinces, they may be considered connected with the Porte rather by treaty than as integral parts of the

^a " The hordes of Tartars, which formerly assisted the regular troops, are now principally under the dominion of Russia."

empire. In this light I view Moldavia and Walachia in the north, and Egypt in the south. These unfortunate countries (unfortunate in their political regulation, however blessed by the bounty of nature) suffer, though in different degrees, from the harpy touch of Turkish despotism¹." The Sultan is the nominal sovereign of Bagdad; but the Pasha has the real power in his own hands. "In Armenia Major, and all the neighbouring countries, there are whole nations or tribes of independent people, who do not even acknowledge the Porte, or any of its pashas. The three Arabias do not acknowledge the sovereignty of the Sultan, who only possesses in these countries a few unimportant towns^k."

The Pashas of Ahiska, of Trebizonde, and Acri, often set the Porte at defiance. Near Smyrna the great Agas, or independent chiefs, maintain armies, and often lay that city under contribution. All the inhabitants from Smyrna to Palestine are independent, under different lords, and of different religions, and are considered by the Porte as enemies. In Syria the Sul-

¹ Eton, p. 287.

^k Eton, p. 289.

tan¹ virtually possesses the ports of Latachia (Laodicea,) Alexandretta (or Scanderoon), the port of Aleppo, Tripoli, Sidon, Jaffa, and a few insignificant places: but the country belongs to the Curds; and the caravans from Scanderoon to Aleppo are obliged to go round by Antioch, as they will not suffer the Turks to pass through it. In Europe the Morea, Albania, Epirus, and Scutari, are more or less in a state of rebellion. Bosnia, Croatia, &c. obey the Porte only as long as it suits them to defend themselves against its enemies, in the war with Germany. "Lately we have seen all European Turkey in arms against the Porte; Adrianople in imminent danger, and even Constantinople itself trembling for its safety." The advances of Pashwan Oglou become every day more formidable; but the fatal blow will perhaps be struck by a power the least suspected by the deluded Mahometans. And when we consider the astonishing decrease in population throughout the Empire^m, and the failure

¹ Eton, p. 292.

^m The number of inhabitants in Constantinople is estimated by Mr. Eton at less than 300,000; and he supposes the population of the empire to hold the same proportion.

failure of every attempt to revive the ancient military spirit of the 'people', since the period allotted for the decline of its power; such a combination of circumstances not only justifies the expectation of its fall upon every principle founded on human experience, but holds out a most striking example of the accuracy of Pro-

proportion with the common calculation. After some inquiry into the causes of this astonishing decrease, he adds, "It is therefore reasonable to conclude, that depopulation could not formerly have made so rapid a progress as at present, and that in a century more, things remaining in their present situation, the Turkish empire will be nearly extinct. It is worthy of remark, that the Curds in the mountains, and other independent tribes who do not mix with the Turks, are exempt from the mortality occasioned by all the calamities, which afflict the countries more immediately subject to the Porte." Eton, p. 270, &c.

ⁿ Many attempts have been made within the last century, principally by French officers, to renew the ancient military spirit of the Turks, and to instruct them in European tactics. Gazi Hassan, the celebrated Pasha, tried, with unlimited power for nineteen years, to inspire his own spirit into the troops; but he found all his efforts ineffectual. The present Sultan, Selim, has attempted to abolish the Janizaries, and introduce the European discipline into the army gradually, by instituting a new corps trained to the musket and bayonet; but this attempt is not likely to succeed to any extent. Eton, chap. iii.

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phcey, for the contemplation of the present age. The testimony of this unbiaſſed writer is too valuable to be eaſily abandoned; and I am much deceived, if the Reader will not ſee ample confirmation of the ſyſtem, reſpecting the three great forms of Antichriſt, which the Introductory Chapter offered to his conſideration, in the following ſketch of the nature and effects of the Mahometan ſcourge of the *Eaſt* ; more eſpecially if he will compare the deſcription of this power, with that which has tyrannized over the *Weſt* , for the ſame purpoſes of trial and puniſhment, and with the animated picture of *Jacobiniſm* in this Author's Addreſs to the Emperor of Ruſſia, which I ſhall beg leave to ſubjoin in a note, though it more properly belongs to the ſubject of the following Chapter°.

“ No

° “ You are called on, Sire, to cruſh with the irreſiſtible weight of your armies the enemies of religion, morality, and ſocial order. Peace with them will be more dangerous than war. Their doctrines will have freer courſe; and their doctrines have done more than their armies. They have ſubverted the order, and confounded even the names of things. Virtues have the appellations of vices, and vices the appellations of virtues. Can Ruſſia, in all its extended provinces, when
every

“ No despotism was ever more profoundly politic than that, which wielding
at

every foreign contact will be poison ; when every breath, except from the frozen ocean, will be full of miasma, escape the contagion ? None will escape but the elder brethren of Jacobinism, the Turks, whose equally monstrous, though less dangerous tyranny, has for so many centuries insulted mankind, trodden under foot the laws of nations, and blasphemed Christianity ; who, unprovoked, attacked, conquered, and slaughtered nations without number, murdered their sovereigns, and spilt every drop of royal blood, massacred their priests at the altar, extirpated nobility, plundered the opulent, and bound the wretched remains of the people in fetters of perpetual and hereditary slavery. They alone, till the reign of Jacobinism had made property a crime, the violation of property a legal resource of government, and the lives and possessions of men the right of tyranny ; they alone had hitherto confounded the hereditary ranks among mankind ; had depressed genius, learning, and the Christian religion, and governed their barbarous empire by slaves and assassins. Like the Jacobins, they taught Christian children to fight against their fathers, and their fathers' God ; they too hold it lawful to murder prisoners in cold blood ; they too possess a claim to every country in the universe, and a sacred right to subject all people to their laws ; they too hold all other sovereigns as usurpers, and dethroning them as the highest merit. But still the Turks have a religion : and though it permits them numberless enormities to their own sect, and all enormities to others, they acknowledge a God, and many moral duties. Not
the

at once the temporal and spiritual sword, converted fanaticism itself into an instrument of sovereignty, and united in one person the voice and the arm of the Divinity. In Turkey the judicial and sacerdotal characters are the same. The chief engine of this hierarchy is the *fetva* of the *Musti*, a sort of manifesto, which, like the bulls of the Roman Pontiff, originating in ecclesiastical power, has been applied to the most important political purposes. In other countries particular reigns, or epochas, have been marked with actions disgraceful to the human species; but *here is a system of wickedness* and abomination, transferred from the origin of the nation to its posterity to this very day, confirmed by their religion, and approved by those who call themselves the Priests of God^p."

"It is scarcely credible, how far the lit-

the contagion of their doctrines was to be feared, but their cruel sword, which once threatened the conquest of the universe, and the extinction of all virtue, dignity, and science in the world: yet was not this first monster so tremendous, in the insolence of his power, as an enemy, as is this second monster, in the insolence of his successes, as a brother." Eton, p. 457.-

^p Eton, p. 20, 21.

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tleness of pride is carried by the Porte, in all their transactions with the Christian Princes. To support their faith, and to extend their empire, are the only law of nations which they acknowledge. Their treaties amount only to a temporary remission of that implacable enmity, with which their religion inspires them against every thing not Mahometan. They consider the most solemn treaties in the light of a *truce*, which they are at liberty to break, whenever they can more effectually serve the cause of Mahomet. In this they are much assisted by the nature of the Arabic language, which they mix with the Turkish in their public acts, and which, by the various application of its terms, literal and metaphorical, enables them to give whatever interpretation they please to the contract. When they have conquered, they put to death all ages, rank, and sex, except such as they make slaves, who are *annually* obliged to ransom their lives. It has frequently been debated at the Porte, to cut off all the Christians in the empire, who will not embrace Mahometanism; but avarice has in this instance triumphed over cruelty. Every species of misery and humiliation attends the Christians, who re-

main firm to their religion, and every honour and advantage is held out to those who abandon it⁹."

"The effects produced by this monstrous government in the provinces are shocking to behold. We seek in vain for a population sufficient to compose those numerous kingdoms and states, which flourished when the Turks usurped their dominion; we find the country literally a desert; we find vast villages uninhabited, and of many hundreds no traces remain. The empire in its flourishing state was a vast camp.

"The Fleet goes annually to collect the tribute from Greece and the islands in the Archipelago. It is then that the miserable Greeks' most feel the weight of the iron sceptre that governs them, and all the in-

⁹ Eton, p. 106.

^r Mr. Eton affirms that the character of the Greeks is much superior to what it is usually represented by French writers, in knowledge, ability, spirit, and manly courage. They bear the Turkish yoke with great impatience, and have long been anxious for assistance to enable them to strike it off. See his account of their negotiations with the late Empress of Russia, chap. ix.

sults and oppression of the vile satraps of the Tyrant. When a ship of the fleet arrives in a port, all the people who *can*, fly to the mountains, or into the country. Others shut themselves up in their houses, without daring to stir out. Every one in the roads and even in the streets are plundered by the soldiers and sailors of the ships; and if they are not cut, and wounded with a pistol ball, they esteem themselves happy. The captains and officers raise contributions for themselves, and thus the poor Greeks pay another tax to the fleet, which is heavier to those on whom it unhappily falls, than that paid to the Sultan; and they are generally prevented from complaining out of fear lest the next ship should take revenge."

Such is the government, and such are the complicated miseries, under which the East has groaned for many centuries '1 *The second*

* Eton, Preface, p. 5.

* When Omar, the Saracen Caliph, took Jerusalem by capitulation in A. D. 637, the Christians were not allowed liberty of worship, but on the most severe and humiliating conditions. See Ockley, Pococke, &c. Omar built a mosque on the site of Solomon's Temple, which

second wo has been of long duration ; but from the view we have first taken of the decline and present state of the Ottoman empire, we are surely authorized to conclude that it *now* draws near its close. It will not however terminate the allotted period of affliction ; for when this wo shall be past, “ behold, a *third* wo cometh quickly ” — *while* the *sixth* trumpet continues to found.

In the short account already given of the declining power of the *Papal* Antichrist, we have seen the effects of some of those vials of wrath which were to be *successively* “ poured out upon the men who worship the BEAST and his IMAGE.” And the present state of Rome (supposed to be under the influence of the fifth vial) may be considered as a confirmation of the opinion long ago formed by several of the most able Commentators, that the *sixth* vial, which is to be “ poured out in the river Euphrates,” or the dominion of the *Mahometan* Antichrist, would be contem-

which remains to this day, walled round at some distance ; and it is death for either Jew or Christian to enter the enclosure.

porary

porary with the *third* wo. The following Chapter will perhaps enable us to conjecture how far the reign of *the* IMAGE, made at the *suggestion*, and acting by the *power*, of the SECOND BEAST, appears to correspond with the THIRD wo; and how far it seems probable that "the remainder of wrath" will fall with *peculiar* violence upon the votaries of the INFIDEL ANTICHRIST, or, in other words, "upon the worshippers of the IMAGE."

CLASS II.

CHAPTER THE THIRD.

THE RISE AND PROGRESS OF THE INFIDEL POWER OF ANTICHRIST.

FROM the passages in Scripture, which have been brought forward to the observation of the reader in the Introductory Chapter, in order to display the revelation concerning the different branches of Antichrist, we find that the Holy Spirit has spoken in explicit terms, not only of those who were to corrupt the faith, as the Papists have done; oppose it with open force, as has been the practice of the Mahometans; but of those who were first to undermine it by every insidious art, and finally, by the union of fraud with violence, were to establish the dominion of Infidelity "in the last days." We have seen that

that such persons were clearly foretold in the Prophecies of Daniel, St. Paul, St. Peter, St. Jude, and St. John. And their characters, principles, conduct, and success are so clearly represented, that these inspired writers have in a manner anticipated the history of those "false teachers," who have been in the past and in the present age distinguished by the name of Free-thinkers, Sceptics, Philosophists, or Illuminati. These predictions have been shown to be generally applicable to schismatics and infidels in every period, but to have a particular reference to those who should arise in "the latter times," and occasion a great Apostasy from the church of Christ.

The rise and progress of *Jacobinism*, which seems to include every species of Infidelity, and may be defined to mean Hostility to Religion, to Virtue, to Monarchy, to Laws, to Social Order, Rank and Property, have been examined with industry, and displayed with correctness, by the Abbé Barruel and Professor Robison. The facts brought forward in support of their assertions, have baffled the ingenuity of Jacobinism itself to disprove. And these facts have clearly shown, that a CONSPI-

RACY was actually formed for the extinction of Christianity, and the abolition of Government and Social Order, by a set of men whose names demand the execration of mankind. They prove, incontrovertibly prove (or neither the scheme nor its success could find belief in any rational mind untainted with its poison), that *the SYSTEM established for the execution of this plan was extended to every country, with unexampled perseverance, art, and secrecy, and threatened universal ruin; that this systematic conspiracy has been the MAIN SPRING of the revolution in France; and that the POWER created by this revolution has, in return, become its chief support and coadjutor.* This simple statement will, I trust, recal to the reader's mind the interpretation of "the second beast and his image," which was offered to his consideration in the Introductory Chapter. And he will readily perceive, that I have mentioned the *unconnected* evidence of Barruel and Robison as particular confirmation of this idea, because these writers have best displayed that *union of fraud with force*, which constitutes and distinguishes this Antichristian power. They best have proved this *new philosophy*, as it is called, to breathe

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as rank a spirit of *persecution* against Christianity itself, as ever disgraced the name of Religion in the form of Popish bigotry. They best have shown the *connexion* between Infidelity and Civil tyranny, so long denied, but now made visible to the astonished world. They best therefore have proved, *without the slightest reference to the subject, the exact fulfilment of the Prophecies* respecting this extraordinary Antichristian power.

The amazing prevalence of Infidelity has indeed engaged the attention of many earlier writers; for since the establishment of Christianity it has never appeared so formidable as in the present age: but it was not till confidence of success emboldened Condorcet to publish in 1785, the "secret correspondence" of the master-movers of the plan, that the public mind received the smallest intimation of the Cause. Nor did it then, unhappily, give credit to the extent of its existence, or the possibility of its success. In this country the discovery was scarcely noticed; though an excellent Prelate, whose ardent zeal in the cause of Christianity is united with genuine philanthropy, endeavoured in 1794,

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to direct the attention of the public to this diabolical conspiracy against the religion and the happiness of man. *An episcopal Charge will, however, be confined to a certain class of Readers. The alarm was given to *religionists*, but not to *statesmen*, till events, incredible before they actually took place, excited general astonishment, and led men eagerly to seek their origin. And at this moment of enquiry, Barruel and Robison laid before the publick a mass of *facts*, which most satisfactorily traced these events to the machinations of societies formed for the *express purpose* of producing them.

But Voltaire conceived his horrible design about the year 1720; and the sect of the Illuminati, a specimen of its effects, was founded in 1776. The question therefore recurs, what could give *rise* to these societies? and how can we account for the *success* of their schemes? It must be acknowledged, that the ideas of Infidelity, which had long been floating in the world, were first embodied into a *practical system of wickedness* by Voltaire, d'Alembert, Fre-

* See the Bishop of London's Charge to his Clergy.
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deric II. King of Prussia, Diderot, and their confederates in iniquity^b; and that the disciples of this junto first gained the CIVIL POWER to *aid and openly avow* adherence to the cause of Infidelity. But I think we may venture to affirm, that at no other period of the world could this system have been formed, or this power created. And having already shown^c that *this is exactly the period assigned by the prophetic word of God for the appearance of the "second beast and his image,"* we are authorized to assert, that *the present reign of the Infidel Antichrist* has been *expressly foretold.*

Still, however, it will be asked, why should *this period* produce this monstrous progeny? This question involves such a variety of matter so secretly connected, that any thing like accurate investigation would exceed the limits of a chapter. But I shall endeavour to point out the principal causes; and these will, I think, conduct us to the only adequate explanation.

^b See Barruel, p. 334.

^c See Introductory Chapter, vol. i. p. 387, and 405.

A writer,

A writer*, who considers himself as an advocate for Christianity, whilst he is labouring to remove its foundations, asserts, that "the great father of modern unbelievers among Mahometans and Christians, was Averroes, a Saracen Mahometan of the twelfth century." He was devoted to the philosophy of Aristotle, whose writings are said to have made all the unbelievers in the age of Petrarch and that of Leo the tenth. He held "the eternity of the world, and the existence of one universal intellect, the source of all human intelligence, into which every separate intelligence will finally be resolved; and consequently he denied the distinct existence and proper immortality of the human soul." The Arabian imposture may be thus considered as the father, but surely Infidelity *was brought forth* by "the mother of harlots." When the revival of letters enabled men to see the mass of absurdities, contradictions, and impieties, which were taught by the church of Rome to be *essential parts* of Christianity, Scepticism was the natural result of this discovery. Rea-

* Priestley's Discourses on the Evidences of Revealed Religion.

son just risen from her slumber, seized the truths presented to her view with all the eagerness which novelty could excite. Proud of the treasures she had acquired, and yet ignorant how to manage them to advantage; disgusted with surrounding bigotry and superstition, impatient of controul, and dazzled with the light, though glimmering, which now broke through the darkness of the middle ages, she too seldom distinguished Religion from the gross corruptions with which it had been loaded, and, usurping the seat of judgment, she often decided upon subjects not amenable to her tribunal, and blindly opposed the authority of a Power which it was both her duty and her interest to obey.—Mahometanism and Popery appear then to have been the parents of Infidelity—an offspring born to be their chastisement*. Barruel has ingeniously

* Amongst the causes by which Popery had an obvious tendency to produce Infidelity, must be reckoned their treatment of the Holy Scriptures. "The Popes," says Mosheim, "permitted their champions to indulge themselves openly in reflections injurious to the dignity of the sacred writings, and, by an excess of blasphemy almost incredible (if the passions of men did not render them capable of the greatest enormities), to declare publicly, that the edicts of the Pontiffs, and the records

niously traced the doctrines of "liberty and equality" as taught by modern Infidels, to the founder of the Manichean heresy in the third century^f. And we may admit

records of oral tradition, were superior, in point of authority, to the express language of the Holy Scriptures." It is well known that the Romanists decried the sacred original as much as possible, and that the Vulgate translation, because it abounded in errors, and might be more easily perverted to their purpose, "was declared by a solemn decree of the council of Trent, an *authentic*, i. e. a *faithful, accurate, and perfect* translation." In the true spirit of this decree, Morini was employed in a laborious work (*Biblicarum, seu mavis Anti-Biblicarum Exercitationum*, says Mill) the object of which was to destroy the credit of the original, and to support that of the Vulgate, as the only complete and unerring rule of faith. See Mosheim's *Eccl. Hist.* vol. iv. p. 213. and Mill's *Prolegom.* 1318, 1326.

The pious reader will not fail to observe a signal instance of Divine retribution, when the monster Infidelity, thus produced by Papal corruption, has become the prime instrument of the downfall of its parent.

^f Curbicus, a Persian slave, who changed his name to Manes, called himself an Apostle of Jesus Christ, taught the antient opinion of the Magi concerning two principles, or Gods, the one good, the other evil; denied the resurrection of the body, &c. and was slayed alive for his impostures by order of the Persian King.

I am aware that it was an artifice of the Papal Church to extend the deservedly unpopular name of Manicheans to many sects, which had nothing in common

admit this statement to be just, though we deny some of the opinions which he has connected with it. The hidden meaning of these words *may* have lain long concealed; it *may* have been occasionally directed to the purposes of vice and rebellion by particular societies; and those societies may voluntarily, or involuntarily, have been classed with *hereticks*, whose *only* crime was disobedience to the Church of Rome. But whether the doctrines now inculcated by these mystic terms arose in the third century with the Manicheans, or were the offspring of the eighteenth, it is certain

mon with the Manicheans, but their opposition to the ruling powers of the Church of Rome. What the Abbé Barruel says upon the subject must therefore be received with hesitation: since, though I admit the merit of his labours, and the truth of his facts, I am not disposed to subscribe to all his opinions, and to confound, as he too often has done, the cause of Christianity with that of Popery. We may however trace the origin of Free-Masonry to the *Dionysiacs* of Asia Minor, and may yet suppose these doctrines to have been engrafted upon their symbols in particular societies, while others remained perfectly ignorant of any such mystical sense having been annexed to them. And this has indeed been the case with the *generality* of the English Lodges, who knew *nothing* of the *mysteries* of their brethren on the continent.

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they never became *active powers* till they appeared as "the horns of the second beast," or Infidelity, and were employed by him to *delude* mankind so far as "to make the image" which is now their scourge. "The disciples of Manes aimed at the abolition of all laws, and of Christianity, *by means* of superstition and fanaticism. The spirit of the mysteries, and the allegory adopted by the modern sophisters, remain the same. It is always Kings and Christianity that are to be destroyed, empires and the altar to be overturned, in order to re-establish the liberty and equality of human nature^s," without laws or social order. But these have indeed far exceeded their predecessors both in the object of their views, and the means of accomplishing it. It is by *a war of extermination to the enemies of their system*, that *they* mean to establish *Atheism*.

The growth of Infidelity in those countries blessed with the light of the Reformation, appears much more extraordinary than its birth in the period of the Papal power. And in order to account for this,

^s Barruel, vol. ii. p. 417.

we must observe, that Infidelity at *first* masqued itself with many of the principles which gave birth to, or at least brought forward, the Reformation itself. It professed attachment to moral virtue, and hatred of superstition—zeal for truth, and disregard of authority—an enlarged charity, and a reliance upon reason. Such scepticism appeared an object of *pity* rather than of *censure*. And anxious to prove, that, in universal benevolence and *candor*, *Christians* at least equalled these *philosophers*, many Protestant writers addressed them in a style of compliment upon their discernment and liberality—quitted the strong holds of Scripture doctrine—advanced to meet them on their own ground, and argued upon what they called the principles of *natural religion* solely. They granted that “faith depends not on the will, but on the understanding”—that “when the *evidence* for the truth of any proposition is full and clear, it constrains assent, but that no blame is imputable for rejecting a proposition for which the mind cannot see evidence”—and that “we are not called upon to *believe* what we cannot comprehend.” Of such dangerous concessions the insidious enemy took advantage ;

and displayed the various, and sometimes contradictory arguments of these opponents, in a light suited to the design of proving Christianity itself vague and uncertain, both in its principles and its evidences. *Morality* was decked in her most bewitching attire (for Revelation had furnished her with ornaments which antient Philosophy could never procure), and held up to the world as the *sole* object worth attention, while Religion was represented as Bigotry, Intolerance, Priestcraft, Ignorance, or any hideous form their forcery could conjure up. And thus *Morality* became the theme of every tongue. Religion was supposed to consist of doctrines too abstruse, and ceremonies too unimportant to be understood or observed by mankind in general. Faith was ridiculed, and compliance with the institutions of the church (except from *political* motives) was deemed superstition. Even many of the appointed preachers of the Gospel, forgetting that what "God hath joined together no man can put asunder" with impunity, were betrayed by the terms *practical religion*, *liberality of opinion*, and general *philanthropy*, to deliver *moral essays* from the pulpit, instead of "preaching Christ and him

him crucified." The sublime doctrines of religion were seldom taught, lest they should "offend a brother" who differed from their creed; or, lest they should be suspected of a dogmatical spirit. Alas! What is the wisdom of man but foolishness with God? What have been the consequences of these temporizing measures? What! but the common fate of a building whose foundation is neglected!

It has been justly observed, that "we cannot exceed the limits prescribed for human knowledge, without involving ourselves in contradictions and absurdity^b;" and that "nothing has produced more pernicious mischief to society, than the pursuit of principles in themselves good, far beyond the bounds in which they are good^c." Examined by the light of these observations, and the testimony of experience, it will appear that "the writings of Locke^k, though himself a worthy and religious man, led to a scepticism eventually hurtful to religion; and though a loyal subject, that his political writings ge-

^b Warburton.

^c Mackintosh.

^k Gillies's Pref. to his Translation of Aristotle.

nerated doctrines hurtful to monarchical government, and indeed to all civil society." "The Essay on the Human Understanding, in itself so profound and so useful, with a considerable degree of erroneous theory, as might be expected from a man even of the greatest genius exploring untrodden, intricate, and arduous paths, brought a greater accession to man of knowledge of those powers by which he is peculiarly distinguished, than any book that had ever been written. It tended also to sharpen and invigorate the faculties. But the caution with which it examined different species and degrees of evidence, a caution right as far as it merely prevented error, sometimes refused to admit truth; sought *proof* of a different kind from that which the nature of the subject required; doubted¹, where, in the plain judgment of common sense, no doubt could exist, and afforded *supposed data* from whence ingenious men might form the most visionary theories^m."

Thus

¹ He denied that we had any certain evidence for the existence of any objects but ourselves individually, and of the Deity.

^m Berkeley and Hume, pursuing Locke's principles, denied

Thus the prevalence of metaphysical disquisitions powerfully assisted the growth of Infidelity in those countries where the liberal spirit of the reformation tolerated *discussion* upon religious and political subjects. Considered as matters of mere speculation, and admired as enlarging the sphere of knowledge, the tendency of these writings was not always perceived by minds which Religion guarded from the mischief. *They* saw the dazzling meteors shoot harmless into space. But Infidelity saw clearly how their course might be directed to guide mankind to her dominions; and the dissensions that prevailed among the numerous sects which sprung from the doc-

denied the existence of external objects. His hypothesis respecting governments being *founded on a fiction*, is necessarily inconclusive in point of reasoning. But the writings of the Whigs during the reigns of George I. and II. assumed the existence of the *supposed original compact*, as an axiom as indisputable as any of Euclid's; and while *practically* wisely and vigorously supporting our excellent Constitution, *theoretically* defended principles, according to which all existing governments might be subverted; and upon which the French Philosophists have founded their system of anarchy and misery. I am indebted for these excellent remarks to a very able writer in a periodical publication. See the Anti-Jacobin Mag. No. II.

trines of Luther and Calvin, unhappily assisted the execution of this design.

It is said, with a design of disgracing our country, that the doctrines of the English Infidels, Toland, Tindal, Hobbes, Collins, and Bolingbroke, inspired the first idea of abolishing Christianity and disorganizing society; and that it was in England Voltaire conceived the *hope* of being able to extirpate religion. But do we, as a nation, deserve this opprobrium? To say nothing of the Manichean origin of this idea, we have only to look at the impiety and licentiousness which had uninterruptedly reigned in the courts of Rome and Italy, from a much earlier period than the age of Voltaire, and to recollect the names of Aretin, Spinoza, Leibnitz, and Descartes, and above all, perhaps, of Bayle, to trace the source from whence our English Infidels derived their opinions. "It is certain that in the sixteenth century there lay *concealed* in different parts of Europe, several persons who entertained a virulent enmity against religion in general, and in a more especial manner against the religion of the Gospel; and who, both in their writings and in their private conversation, sowed the seeds of

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of impiety and error, and instilled their odious principles into weak and credulous minds. It is even reported, that in certain provinces of *France* and *Italy*, schools were erected, from whence these impious doctrines were issued^a. The histories of those times bear witness, that our English youth who travelled so early as the reign of James I. returned too often with the seeds of vice and infidelity, which they gathered with the knowledge and the manners of more polished countries. And the *court* of Charles II. displays, in a very striking manner, the principles and habits which the King and Nobles had learnt upon the continent. The general detestation of the hypocrisy and fanaticism of the Puritans tended to heighten their Irreligion, and encouraged them to publish their opinions; but the kingdom at large was not infected by them, and the following reigns exhibit in every rank of people an attachment to Religion, and a zeal in its cause, which the annals of no other nation can furnish.

It is then very certain that Infidelity had long been prevalent upon the continent, be-

^a Mosheim, Eccl. Hist.

fore the *Rival of Julian*^o was led by vanity and wickedness to form his plan for its Establishment ; and that *from his early youth* Voltaire had embraced Antichristian principles. “^p Visiting England, whose mild and tolerant laws, not restraining opinions previous to the actual experience of their hurtfulness, afforded a considerable latitude to speculations from which evil had not yet been demonstrated to accrue, he furnished himself with the doctrines” of *the English Philosophers*. Unaccustomed probably to their *mode* of argument, and pretended *depth* of reasoning, he considered himself as greatly strengthened by the acquisition ; and, already an enemy to Christianity, “ he became desirous of its overthrow ; an overthrow, which the ardor of his temper, and the vivacity of his imagination, made him suppose would be speedy. Votaries of new opinions are beyond others sanguine in their expectations of proselytes to be made, and easy in their belief that numbers are actually made. Voltaire, associating with men of his own sentiments” (and it is well known he was little noticed by men of an opposite

^o Barruel, p. 28, 33.

^p Anti-Jacobin Mag. No. II.

description), “ found many admirers of Bolingbroke, and thence drew a very common, but very superficial inference, that most of the English men of letters were tinctured with the same notions. Besides being desirous that Christianity should be destroyed, he was ambitious that it should be destroyed by himself; and having, as he supposed, the learned men of a most learned nation to support him, he conceived that it would be no very difficult task.” But the ease with which he propagated the most pernicious doctrines of his system, the number of assistants he gained over to his *plan*, and its astonishing success upon the continent *before* England was acquainted with the design, will surely deliver her from the odium of this reproach. And the glorious stand she has made in defence of her Religion and her Constitution, from the moment she *understood* the attack, must positively contradict the false and insolent assertion, that “ England was their own.”

Thus have we endeavoured to show the gradual “ rising of the second beast,” to the time when it obtained its wondrous form and magnitude in the system of Voltaire,

taire, and his disciples. Till that period the operations of Infidelity were carried on secretly—secretly at least, when compared with the corruptions and persecutions of the Papal, and the avowed hostility of the Mahometan powers—and in a desultory manner: but the publication of the system of Voltaire constituted the important Epoch in its history, which gave a new face to the world in general. Till that system had made some progress in its work, it was usual with unbelievers to say, that their tenets were *philosophically true*, but *theologically false*^o; and indeed they were always ready to *profess* what was required of them. The writings of Infidelity were till then confined to the perusal of the learned—they were seldom mentioned in public conversation even by their adherents. The bulk of the people *felt* it to be a sort of crime to meddle with such poisoned darts, conscious that their little store of knowledge would be unable to furnish an immediate antidote, if unhappily they should receive a wound. But they doubt-

^o These things, said they (as we learn from Stephen Tampier), are true in philosophy, but not according to the Catholic faith. Mosheim, vol. iii. p. 146.

ed not the *existence* of an antidote—they doubted not but the superior skill and knowledge of those persons, whose *business* it was to defend religion, would be fully able to repel the attacks of its enemies. As soon, however, as the charms of novelty, the boldness of assertion, the force of ridicule, or the arts of sophistry, insinuation, and flattery, had secured a party in the higher classes of society, among those whom libertine habits, metaphysical paradox, or heretical opinions had prepared for the seeds of Infidelity, the sphere of its action was enlarged in a manner unknown in any former age. It was reserved for the more ingenious wickedness of modern Infidels to adapt their publications to the prejudices, passions, and habits of the middle and lower ranks of people. Books, pamphlets, and ballads, there have ever been, that outrage decency and common sense. But these were confined to a certain class of readers, whose lives were already tainted with immorality. The publications to which I allude, more artfully attacked the *principles* as well as the passions of men, by mingling *professions* of attachment to *true Religion* and *Civil Government*, with the most virulent display of *corruptions* in the Church and in
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the State—by *misrepresenting* the nature of *Liberty*, and asserting the *right* of every man to think for himself upon *all* subjects, and the *duty* of every man to *act* according to his own sentiments—by throwing *ridicule* upon the most serious subjects; and employing slander, invective, and falsehood, *whenever* and *wherever* it seemed likely to forward their purpose.

It is indeed curious to reflect upon the progress of insolence and impiety. In 1786, the increased diffusion of Infidelity was thus noticed by a celebrated writer*: “Infidelity is now served up in every shape that is likely to allure, surprise, or beguile the imagination; in a fable, a tale, a novel, a poem, in interspersed and broken hints; remote and oblique surmises; in books of travels, of philosophy, of natural history; in a word, in any form *rather than* that of a professed and regular disquisition.”

In the excellent Charge before mentioned to have been delivered in 1794, the Bishop of London speaks thus: “Hitherto we have had to contend only with the To-

* Paley’s Moral Philosophy, p. 395.

lands,

lands, the Tindals, the Bolingbrokes, and the Humes of the age; men whose writings could fall only into the hands of a few in the higher ranks of life, and were not likely to make much impresson on well informed and well cultivated minds. But the pieces to which I allude are addressed to the *multitude*, and are most dexterously brought down to the level of their understandings. They compress the whole poison of Infidelity into the narrow compass of an essence, or an extract, and render *irreligion* easy to the meanest capacity. They are, in short, most artful snares, laid for those numerous and valuable classes of men, who have hitherto escaped the contagion either of atheism or deism; the mechanic, the manufacturer, the tradesman, the farmer, the servant, the labourer. On these (to whom the subject is quite new, and who have neither time nor talents for examining questions of this nature) the bold assertions, the intrepid blasphemies, and coarse buffooneries, which constitute the whole merit and character of these productions, are perfectly well calculated to impose, and to stand in the place of argument and proof. It was by small tracts of this sort, disseminated among the lower orders

orders in every part of France, that the great body of the people there was prepared for that most astonishing event (which, without such preparation, could never have been so suddenly and so generally brought about), the public renunciation of the Christian faith. In order to produce the very same effect *here*, and to pave the way for a *general apostasy* from the Gospel, by contaminating the principles and shaking the faith of the inferior classes of the people, the *same arts* have been employed, the same breviatees of Infidelity have, to my knowledge, been published and dispersed with great activity, and at a considerable expence, among the middling and lower ranks of men in this kingdom."

"At this day," observes Dr. Priestley in 1796, "and *especially since the Revolution in France*, unbelievers appear without any disguise, openly insulting the Christian religion, and assailing it by wit and argument; and the writings of unbelievers, *now that they can do it with impunity and even applause*, are exceedingly multiplied." And when we consider the profligate falsehoods, the coarse obscenity, the daring blasphemy, which *now* more openly than
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ever insult our Reason, Virtue, and Religion, in every form that art can place them, or the most shameless effrontery present them—when we see that *every* virtue, *every* sentiment, *every* feeling, religious, moral, or even natural, is made by turns a common subject of ridicule with the vicious, the thoughtless, or the designing votaries of Infidelity—and when we see the Government of a great nation daily issuing the most direct and glaring violations of *truth* and honour, in its manifestoes, decrees, and official representation of *facts*, even to its own subjects—a system absolutely unknown to any former age—we should surely believe, that the *Power* of this hydra had attained its zenith, if the prospect of a rising generation educated in these principles, and formed by these examples, did not forbid the hope—a hope to which, I fear, the word of Prophecy is equally unfavourable!

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Prophetic intimations of the "last days," exactly corresponding with the Character, Principles, and Conduct, of modern Infidels.

Having thus taken a general sketch of the face of the world, let us pause to compare it with a general view of the Prophetic intimations concerning these "last days," before we examine the particular resemblance between THE NEW SYSTEM OF PHILOSOPHY WITH THE SECOND BEAST; AND THE REVOLUTIONARY TYRANNY OF FRANCE WITH THE REIGN OF THE IMAGE; according to the interpretation adopted in the Introductory Chapter. The Prophets have indeed delineated these "false teachers," who have occasioned this wretched scene; with a most correct, and, as it were, *historic* pencil; and this *general* view of their character, principles, and conduct; will be found to agree so exactly with THEIR OWN DESCRIPTIONS OF THEMSELVES, and with the *appropriate* prophecies of "the second beast and his image," that it will both elucidate and strengthen their particular application.

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The Apostles have not only given us sketches of their *general character*, but of their propensity to SATIRE AND RIDICULE—of the INCONSISTENCIES of those opinions which they propose to substitute for the principles of Christianity—and of their ATTEMPTS to subvert the truth of the MOSAICAL HISTORY by the DISCOVERIES of MODERN PHILOSOPHY, and the invention of NEW THEORIES OF THE EARTH.

The persons predicted by St. Peter to appear in the last days, eminent for their hostility to the Christian name, are SCOFFERS—those who, in their attacks upon it, exercise the sneers of sarcasm, and the taunts of mockery, where the sacred nature of the subject peculiarly demands the gravity of argument, and the most perfect seriousness of attention. To whom can this characteristic mark of the Apostle be applied so appositely, as to those who ridicule the Scriptures, and deride the professors and teachers of Christianity, as well as its peculiar doctrines and precepts? Such has been the invariable practice, and such the prominent feature in the works of Voltaire, of Gibbon, and of Paine. They have employed every engine of mockery and

scoffing against the sacred bulwarks of Revelation; and they have in every part of their works combined every image that was ludicrous, and every idea that was gross and profane, with the truths of the Gospel.

The most celebrated of these “false teachers” are sometimes at variance with themselves, and sometimes with each other, whilst they endeavour, by the aid of their own reason only, to *settle* the first principles of religion, or to shew that *none* can be found. Hume* in one passage of his dialogues entertains no doubt as to the existence of a Supreme Being; and in another asserts, that he has met with nothing but a blind nature impregnated with a great vivifying principle, and pouring forth from her lap without discernment or parental care, her maimed and abortive offspring.—Shaftesbury asserts, that the Deity is a good Being; whereas Bolingbroke maintains that he is not a good Being.—With respect to the origin of the world, Hume concludes, from the appearances of the universe, and from some historical facts,

* See Ogilvie on Scepticism.

that

that the world was framed at no remote era. Voltaire, on the contrary, infers from facts likewise, to which he gives the most implicit faith, that its origin is to be carried back to a period far beyond the Scriptural chronology.—Bolingbroke, when considering the nature of man, maintains that his soul is mortal, and that it dies with the body; but Hume asserts that man has no soul, but is a piece of ingenious mechanism constructed by a blind nature.—“ Even in the first letters of Frederick II. King of Prussia, there appears, with the ridiculous pride of a pedantic King, all the versatility and hypocrisy of a sophist. Frederick in 1737 denies, when Voltaire supports, liberty. With Voltaire, man, in 1771, is a pure machine: Frederick then maintains that man is free. In one place we are *free precisely because* we can form a clear idea of freedom. In another, man is all matter; though one can hardly form a more confused idea, than that of matter thinking, free, or arguing, though it were with Frederick's own versatility.” Voltaire at nearly fourscore considers *scepticism* concerning a *Deity* and a *soul*, as the most rational state

• Barruel.

of mind. Frederick thinks "we have a *sufficient degree of probability* to constitute a *certainly that death is an eternal sleep*;" and maintains that man is not twofold, but only matter animated by motion; that there exists *no* relation between *animals* and the supreme *Intelligence*, and is *certain* that matter can *think* as well as have the property of being *electric*.—Frederick had written that the Christian religion yielded none but *poisonous weeds*; and Voltaire had congratulated him "as having above all princes fortitude of soul, and sufficient insight and knowledge, to see that for the 1700 years past, the *Christian sect* had never done any thing but harm." Yet we afterwards find Frederick the *opponent* of that infamously profligate work, "the System of Nature," and "tempted to accuse its author of want of *sense* and *skill*, when *calumniating* the Christian religion, he imputes to it failings that it has not. How (asks he) can its Author with truth assert, that religion can be the cause of the misfortunes of mankind? What is there reprehensible in the morals of the Commandments? The forgiveness of injuries, charity, humanity; were not these preached by Jesus in his excellent Sermon on the mount?" And
a short

a short time after such a direct acknowledgment of the excellence of this religion, we find this same Frederick complimenting Voltaire on being its *scourge*, and communicating to him his plans for its *destruction*!—"Voltaire would blaspheme the law of Christ, retract, receive the Sacrament, and press the conspirators to "*crush the wretch*!"—I shudder while I write these horrors!—"Rousseau would lay aside Christianity, or resume it again, and with Calvin would partake the last supper; write the most sublime encomiums on Christ, that human eloquence could devise, and then finish by blaspheming Christ as a fanatic."—On surveying this conflict of discordant opinions, this vain sport of prostituted and wandering reason, we have the plainest indications that the Philosophists *speak great swelling words of vanity—they are ever learning, and never able to come to the knowledge of the truth—they speak evil of the things they understand not—they sport themselves with their own deceivings, they turn away their ears from the truth, and are turned unto fables* *.

* See Barruel, p. 11—13.

† Barruel, p. 280.

* 2 Peter ii. 18, 12, 13. 2 Tim. ii. 4.

In order to establish their system of *universal liberty and equality—the imprescriptible rights of man*—these Philosophists intend to root out *all* religion, and *all* morality; and even to break the bonds of domestic life, by destroying the veneration for marriage-vows, the reverence of children for their parents, and by taking the education of children out of the hands of the parents. And thus exactly were their *antisocial*, as well as *anticristian*, principles described in the sacred writings. *They despise government, presumptuous are they, self-willed, they are not afraid to speak evil of dignities; they are boasters, proud, disobedient to parents, without natural affection*’.

“It is well known with what immense pains our Philosophers of the day have been forming their pretended physical systems on the formation and genealogy of the globe.” These numerous researches were to appear designed only for the advancement of science and natural philosophy. Their new Epochs were not to *seem* (till very lately) to affect religion: but the whole drift of their observations on natural

history was certainly *intended* to contradict the Mosaic history of the creation². For *this they WILLINGLY are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men*³.

But whilst the religion of Christ is thus depressed, undervalued, and rejected, Infidelity itself contributes to support its evidences, and vindicate its truth. It rears its standard, and allures its profelytes, in exact conformity to the declarations of the divine oracles. The Free-thinkers of England, the Philosophists of France, and the Illuminati of Germany; the disciples of Bolingbroke, of Voltaire, and of Weishaupt, confirm the divine origin of the

² Barruel, p. 133—135.

³ 2 Peter iii. 5—7. For a complete refutation of the attempts made to establish new and anti-scriptural theories of the earth, see the truly philosophical researches of Mr. De Luc, *Lettres physiques et morales sur l'Histoire de la Terre et de l'Homme*, (of which work there is an English translation) and British Critic, 1794.

Scriptures which they reject, and accomplish, in a most exact and wonderful manner, the predictions which are the subjects of their contempt or ridicule. *Many follow their pernicious ways, and by reason of them the way of truth is evil spoken of. They have not only spoken perverse things, but have drawn many followers after them. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, THOSE THAT WERE CLEAN ESCAPED FROM THEM WHO LIVE IN ERROR. WHILE THEY PROMISE THEM LIBERTY, THEY THEMSELVES ARE THE SERVANTS OF CORRUPTION*^b.

The NEW SYSTEM OF PHILOSOPHY established by Voltaire, shown to be the exact resemblance of "the second Beast," or THE INFIDEL ANTICHRIST.

The following extract^c might be sup-

^b 2 Peter ii. 2. 18, 19.

^c Esquisse d'un Tableau Historique des Progrès de l'Esprit Humain, par Condorcet. For the original, see the Annual Register, p. 200; for the extract, Baruel, vol. ii. p. 133.

posed to come from the pen of an enemy to the *new philosophy*. But Condorcet was the favourite pupil of Voltaire : of him his master said, " he should feel a consolation in leaving him upon earth, when himself and D'Alembert should die." His testimony therefore concerning *the existence of a conspiracy* against the Christian Religion must be admitted as proof.

" *There was a class of men, which was soon formed in Europe, with a view, not so much to discover and make deep research after truth, as to diffuse it : whose chief object was to attack prejudices in the very asylums where the Clergy, the Schools, the Governments, and the antient Corporations, had received and protected them ; and made their glory to consist rather in destroying popular error, than in extending the limits of human knowledge : this, though an indirect method of forwarding its progress, was not, on that account, either less dangerous or less useful.*

" In England, Collins and Bolingbroke ; in France, Bayle, Fontenelle, Voltaire, Montesquieu, and *the schools formed by these men*, combated in favour of truth. They alter-

alternately employed all the arms with which learning and philosophy, with which wit and the talent of writing could furnish reason. *Assuming every tone, taking every shape*, from the ludicrous to the pathetic, from the most learned and extensive compilation, to the novel, or the petty pamphlet of the day; covering truth with a veil, which, *sparing the eye that was too weak to bear it*, left to the reader *the pleasure of guessing it*, insidiously caressing prejudices, in order to strike at them with more certainty and effect; seldom menacing more than one at a time, and that only in part; sometimes soothing the enemies of reason, *by seeming to ask but for a half toleration in religion, or a half liberty in polity; respecting Despotism when they combated religious absurdities, and Religion when they attacked tyranny; combating these two pests in their very principles, though apparently inveighing against ridiculous and disgusting abuses; striking at the root of those pestiferous trees, whilst they appeared only to wish to lop the straggling branches; at one time pointing out Superstition, which covers Despotism with its impenetrable shield, to the friends of liberty, as the first victim which they are to immolate, the first chain to be cleft asunder; at another, denouncing*

nouncing Superstition to Despots as the real enemy of their power, and alarming them with a representation of its hypocritical plots and sanguinary rage; but never ceasing to claim the independence of reason, and the liberty of the press, as the right and safeguard of mankind; inveighing with enthusiastic energy against the crimes of fanaticism and tyranny; reprobating every thing which bore the character of oppression, harshness, or barbarity, whether in religion, administration, morals, or laws; commanding kings, warriors, priests, and magistrates, in the name of Nature to spare the blood of men; reproaching them, in a strain of the most energetic severity, with that which their policy or indifference prodigally lavished on the scaffold, or in the field of battle; in fine, adopting the words reason, toleration, and humanity, as their signal and call to arms.

“ Such was the modern philosophy, so much detested by those numerous classes which exist only by the aid of prejudices. —Its chiefs had the art of escaping vengeance, while they exposed themselves to hatred; *of concealing themselves from persecution,*

cution, while they made themselves sufficiently conspicuous to lose nothing of their glory."

It is indeed certain, that, before the age which is now to be the object of our attention, there had long existed in Europe men, who, led by vanity or vice, did think, and act, and write, in the manner which Condorcet describes. But it does *not* appear, that these men were *united* by any *one* ruling aim or motive. Whoever will take the trouble of examining the writings of the *last*, and the *very beginning* of the present century, will find in many a degree of *self-deception*, and of *visionary* good, which, though *tending* to assist the cause of atheistic anarchy, cannot be deemed the produce of such a system. Such men were sceptics, not atheists—republicans, but not anarchists—admirers of virtue, science, and freedom; not advocates for vice, enemies to learning, and destroyers of liberty. But nothing can more strikingly exemplify the necessity of *Religion* as the *guide* and *curb* of human reason, than the extravagancies into which such men have been led, and the dreadful weapons they have furnished for

for the hands of their more formidable followers. [Some men there undoubtedly were, who, actuated by direct and inveterate enmity to religion and civil government, separately attacked them both, with vehemence and skill; but it does not appear that even they formed any absolute *plan*, or *league* for their destruction. This seems to have been reserved for the demoniacal genius of Voltaire; and the extract I have given from the pen of Condorcet, ought to be considered as an explanatory sketch of *the system of his master*, rather than a faithful account of the *views* of his predecessors. *Professing* to consider this *new philosophy* as beneficial to the world, he artfully represents it to have originated with men less likely to betray its real nature and tendency, than those whose avowed *hatred* of religion might render its design more liable to suspicion. But on another occasion, when celebrating the glories and benefits of the French Revolution, he does ample justice to his Hero. "It appears," says Condorcet in his *Life of Voltaire*, "that it would have been impossible to shew in a clearer light, the eternal obligations which human nature has to Voltaire. Circumstances were favourable. *He did not foresee ALL that he*
has

has done, but HE HAS DONE ALL THAT WE NOW SEE."

In order to shew the exact resemblance between this *new philosophy* as it is called, and "the second beast which had two horns as a lamb, and spoke as a dragon," *I shall select from the writings of its teachers, its principles, its end, and the means by which it pursues that end*, before I consider the effects it has actually produced. The *authorities* for all these passages are before the public; and as they are allowed to be incontrovertible, it will be unnecessary to take up the page with references.

"I am weary (said Voltaire) of hearing people repeat, that twelve men have been sufficient to establish Christianity; and *I will prove that one may suffice to overthrow it.*" No precept is oftener repeated by Voltaire than "*strike, but conceal your hand.*" "*The mysteries of Mythra* are not to be divulged, the monster (Religion) must fall, pierced by a thousand *invisible* hands: yes, let it fall beneath a thousand repeated blows." "I know not why people are so obstinately bent on believing me the author of the *Philosophical Dictionary*. The
greatest

greatest service you can do me, is to assert; though you pledge your share in paradise, that *I have no hand* in that hellish work..... It is *betraying* one's brethren to praise them on such an occasion." "O my brethren, we should march closed, as the Macedonian phalanx; it was only vanquished when it opened. Let the *real philosophers* unite in a *brotherhood like the Free-Masons*; let them assemble and support each other; let them be faithful to the association. Such an academy will be far superior to that of Athens, and to all those of Paris." Aware of the evils of dissensions among the *brethren*, Voltaire was anxious for a reconciliation between the Atheists, Deists, and Spinozists, or at least an agreement not to disclose their differences. And Rousseau declares he wrote the New Eloisa for this express purpose. Wishing to animate the other Chiefs, their eager Principal would write, "I fear you are not sufficiently zealous; you bury your talents; you seem only to *contemn*, whilst you should *abhor* and *destroy* the monster.... Such is our situation, that we shall be the execration of mankind, if we have not *the better sort* of people on our side. We must gain them, cost what it will. *Labour* therefore in the vine-

vineyard." He who " knows no other difference between himself and his dog than their dress," wishes to " die on a heap of Christians immolated at his feet." " The *secret* watchword of the conspirators was, " *Ecrasez l'Infame*" (" Crush Christ"), while the " *cri de guerre*" (" call to arms") was " *toleration, humanity, reason.*" When Voltaire gives his reasons for *tolerating the Socinians* during this war with Christ, he says, it is " because *Julian* would have favoured *them*; and that he hates what *Julian* would have hated, and despises what *Julian* would have despised." Voltaire at first " did not pretend to enlighten housemaids and shoemakers," " equally condemning the *rabble*, whether for or against them." But we shall find, that in the progress of their work, the *rabble* become an object of the greatest importance. The cautious D'Alembert complains that Voltaire " shews his fangs too much in the *Encyclopedia*," and represents that " this is the time for stepping back to make the better leap:" he says however, " without doubt we have several *wretched articles* in our divinity and metaphysics; but with divines for *censors*, and a *privilege* (permission from the King to publish), I

defy

defy you to make them better. *There are articles less exposed where all is set to rights again.*" In 1762 Voltaire urges more direct measures: "You have *now* a fair opportunity of filling the Encyclopedia with those truths that we should not have dared to utter twenty years ago." But finding it necessary on some occasions to write in favour of the Christian religion, he bitterly laments "being *obliged* to write directly contrary to what he thinks."

The liberty he enjoyed in *Holland to print his blasphemous and licentious productions*, first gave Voltaire a bias in favour of republics; for he had defended monarchy till he found himself thwarted in his great design upon Christianity by the press of France. Of this press however he afterwards took possession, having by his intrigues gained *all* the academicians, and *all* the ministers of state except *one* (M. de Mury), to be partizans in the cause of *reason* and *liberty*, according to his definition of these terms. But when he had tried the strength of his principles upon Geneva, which was conveniently situated in his neighbourhood, we find him writing thus upon government. "*The most tolerable*, without doubt,

is the republican, *because* under that form men approach the *nearest* to the *equality* of nature."

Let us now look into some of the books expressly written for general circulation: and there we shall find the following doctrines, some of them standing alone in all their naked horrors, others surrounded by sophistry and meretricious ornament, to entice the mind into their net before it perceives their nature. "The *universal Cause*, that God of the Philosophers, of the Jews, and of the Christians, is but a chimaera, and a phantom." "The phenomena of nature only prove the existence of God to *a few prepossessed men*; so far from bespeaking a God, they are but the necessary effects of matter prodigiously diversified." "It is more reasonable to admit with *Manes*, of *a twofold* God, than of the God of Christianity." "We cannot know whether a God really exists, or whether there is the smallest difference between good and evil, or vice and virtue." "Nothing can be more absurd than to believe the soul a spiritual being." "The immortality of the soul, so far from stimulating man to the practice of virtue, is nothing but

but a barbarous, desperate, fatal tenet, and contrary to all legislation." "All ideas of justice and injustice, of virtue and vice, of glory and infamy, are purely arbitrary, and dependent on custom." "Conscience and remorse are nothing but the *foresight* of those physical penalties to which crimes expose us. The man who is above the law can commit without remorse the dishonest act that may serve his purpose." "The fear of God, so far from being the beginning of wisdom, would be the beginning of folly." "The command to love one's parents is more the work of education than of nature." "Modesty is only an invention of refined voluptuousness." "The law which condemns married people to live together, becomes barbarous and cruel on the day they cease to love one another." These extracts from the secret correspondence and the public writings of these men, will surely suffice to prove that their system "speaks as the dragon." Their end was universal demolition; their means deceit, fraud, and falsehood.

When time had ripened the plot so far as almost to ensure impunity, if not success, they instituted a club at the house of

Baron *Holbach* in Paris, about the year 1764, of which Voltaire was elected honorary and perpetual president. To conceal their real design, which was the *diffusion* of this new philosophy, they called themselves Economists. From this club was issued an inundation of books and pamphlets, calculated to impair and overturn religion, morals, and government; and which spreading over all Europe imperceptibly took possession of Public Opinion. "As soon as the sale was sufficient to pay the expences, inferior editions were printed and given away, or sold at a very low price, circulating libraries of them formed, and reading societies instituted. While they constantly denied these productions to the world, they contrived to give them a false celebrity, through their confidential agents and correspondents, who were not themselves always trusted with the entire secret^d." By degrees they got possession of nearly all the reviews and periodical publications, established a general intercourse, by means of hawkers and pedlars, with the distant provinces, and instituted an office to supply all schools with teachers; and

^d Annual Register.

thus did they acquire unprecedented dominion over every species of literature, over the minds of all ranks of people, and over the education of youth, without giving any alarm to the world. “The lovers of wit and polite literature were caught by Voltaire; the men of science were perverted, and children corrupted in the first rudiments of learning, by D’Alembert and Diderot; stronger appetites were fed by the secret club of Baron Holbach; the imaginations of the higher orders were set dangerously afloat by Montesquieu; and the multitude of all ranks was surprised, confounded, and hurried away by Rousseau*.” But the most powerful engine of their schemes, and what I conceive to have been particularly designated *as one of the horns of the beast*, was the *secret force* dispersed over all France by means of certain *new orders*, which they engrafted upon Free-Masonry. In these the customary words and signs were all *explained* to contain a *bidden meaning*, which accorded with their system. The elect were led by the most impious ceremonies and instructions to the most absolute Atheism, and the most perfect hatred of every

* Annual Register,

species of Government; and they were bound by the fear of *inevitable punishment*, and an enthusiastic attachment to the cause, to *inviolable secrecy*, and *unlimited obedience* to the commands of *the superiors*, though who these superiors were, the generality of these deluded fanatics knew not. "Out of 289 lodges in France, there were in 1784 only 23 which kept to the simplicity of their original institution; the other 266 had been re-modelled, and were *united* under the name of the *Grand Orient*," the name of the *principal* Lodge, of which the Duke of Orleans was Grand Master.

*First effects produced by the System of
Voltaire.*

Before we search the caverns of Illuminism, I must beg to recal the Reader's attention to the effects which Voltaire's philosophy had produced in Europe before Weishaupt founded his order. The latest of the dates of the letters from which the following passages are taken, is 1773.

" In

“In Russia the new philosophy was protected by the Empress,” and the defenders of religion were “at their last gasp in Poland, thanks to the King Poniatowski.” They were already overthrown in Prussia through the care of Frederick; “and in the north of Germany the sect of Philosophists daily gained ground, thanks to the Landgraves, Margraves, Dukes, and Princes, Adepts and Protectors.” “In Spain it was undermining the Inquisition, and *a great revolution was operating in ideas there*, as well as in Italy.” Frederick writes, “philosophy is beginning to penetrate into superstitious Bohemia, and into Austria, the former abode of superstition. In our Protestant countries, we go on much brisker.” In Paris, “many Philosophers are to be found behind the counters.” D’Alembert writes, “I see every thing in the brightest colours: I foresee the Jansenists *naturally* dying off the next year, after having strangled the Jesuits this—*toleration* established—the Protestants recalled—the priests married—confession abolished, and *fanaticism* (their term for Religion) *crushed*. *And all this without its being perceived*.” And he expressly attributes this grand triumph to *the Encyclopedia*. He smiles at

the blinded Parliaments, who “think they are serving Religion, while they are *for-warding Reason*, without the least suspicion’. *They are the public executioners*, who take their orders from *Philosophy* without knowing it.” He boasts that “in Calvin’s own town, (Geneva) there are but a few beggarly fellows, who believe in Christ.” And particularly exults in the “approaching fall of the Church of England, when he extols the *English truths*,” by which he means the impieties of Hume. Voltaire writes with excessive joy, that “England and Switzerland were overrun with men who hated and despised Christianity, as Julian hated and despised it—and that from Geneva to Berne, not a *Christian* was to be found.” The means by which this wonderful change in the European world was effected, were adapted to the circumstances of the various states.

In this country, the refuge of Liberty, when expelled from every other, and the seat of pure Religion, the doctrines of mo-

† The wisdom of the British Parliament in refusing to repeal the Test Act in the year 1789, is here displayed in a very striking manner.

dern Socinianism were found to be the most effectual means of propagating Infidelity; especially among the Dissenters. The religious knowledge diffused among all classes of people in England, required more management than the ignorance and superstition of Popish countries; and the nature of our government was far less favourable to their revolutionary projects, than either absolute monarchy, or republics. "Socinianism is in its principles friendly to Republicanism, and has been so found in its history, as indeed has been the case with its near ally, Deism:" for the general habit of scepticism inevitably produces a restless discontent, and a dislike to *establishments* of every description. Idolizing their Constitution, and zealous for their Religion, the people of England would not *at that period* have tolerated writings, which were read with avidity upon the continent. "The attacks on Christianity did not therefore rise to Deism, which openly disavows the Religion of *Jesus*, but were carried on by the sap of Socinianism, which, professing to believe in Christ, degrades his character, denies him as the Saviour of the world, as the atonement of the sins of mankind, and thus would destroy the purposes

poses of the Divine mission^c;" for they were fully aware that the passage from Socinianism to Deism is not long. And this scheme succeeded but too well. "The chiefs of that sect soon considered it as incumbent upon them to manifest their political as well as their religious non-conformity. The doctrines which the heresiarchs preached and taught, were equally contrary to monarchy and hierarchy. Their enmity was indeed more avowed to the Church, but was equally strong against the State^d." And thus they became powerful engines in the hands of Infidelity and Anarchy, however they may acquit themselves of the charge of being partizans^e.

^c Rise and Progress of Jacobinism.

^d Rise and Progress of Jacobinism.

^e It is a well known fact, that Socinianism has banished Arianism. In this country there are *very* few Arian congregations left, and scarcely an Arian to be found among the younger part of the Dissenters. They are now chiefly Calvinists or Socinians. But as a body they differ very much both in religious and political principles from the Dissenters in the time of King William. The act passed in their favour even in the beginning of the present reign, was *declared by themselves* to be *perfectly satisfactory* as far as religious toleration was concerned. But Dr. Price and Dr. Priestley very soon changed their language.

In

In Germany the jealousies, animosities, and religious disputes which continually agitated the many small contiguous principalities, professing different modes of faith, and allowing the free exercise of all, exposed them in a peculiar manner to the artifices of the enemy. "The spirit of free enquiry was the great boast of the Protestants, and their only support against the Roman Catholics, securing them both in their religious and civil rights. It was therefore encouraged by their governments, and sometimes indulged to excess. In the progress of this contest their own confessions did not escape censure; and it was asserted, that the Reformation which these Confessions express, was not complete. Further reformations were proposed. The Scriptures, the foundation of our faith, were examined by clergymen of very different capacities, dispositions, and views; till, by explaining, correcting, allegorizing, and otherwise twisting the Bible, men's minds had hardly any thing left to rest on as a doctrine of Revealed Religion. This encouraged *others* to go *further*, and to say, that Revelation was a solecism, as plainly appeared by the irreconcilable differences among these *Enlighteners* (so they were

were called) of the public; and that man had nothing to trust to but the dictates of natural reason. *Another* set of writers, proceeding from *this* as a point already settled, proscribed all Religion whatever, and openly taught the doctrines of Materialism and Atheism. Most of those innovations were the work of *Protestant divines*, from the causes that I have mentioned^k." By this time Nicholai, the famous bookseller of Berlin, and prime agent of the Philosophists, had almost monopolized the literature of Germany and Holland, and had dispersed their poison with unremitting industry. "Voltaire had so perfectly brought these Antichristian productions into fashion, that this species of literature was the resource and livelihood of those miserable scribblers, who fed upon their traffic in blasphemy. *Holland* in particular, that miry bog, where the demon of avarice was enthroned under the auspices of a few booksellers, was *the grand asylum* of these starving infidels^l."

"But the progress of Infidelity was much accelerated by the establishment of

^k Robison.

^l Barruel.

a *Philanthropine*, or Academy of general education, in the principality of Anhalt-Deßau. The *professed* object of this institution was, to *unite* the three Christian communions of Germany, and to make it possible for the members of them all, not only to live amicably among each other, and to worship God in the same church, but even to *communicate together*. This attempt *naturally* gave rise to much *speculation* and *refinement*; and the proposals for *amendment* of the *formulas*, and the *instructions* from the pulpit, were prosecuted with so much keenness, that the *ground-work*, *Christianity*, was refined and refined, till it vanished altogether, leaving Deism, or natural, or, as it was called, *Philosophical Religion*, in its place. The Lutherans and the Calvinists, prepared by the causes before-mentioned, to become dupes to this master-piece of art, were enticed by the *specious liberality* of the scheme, and the *particular attention* which it *promised* to the *morals* of youth. But not one Roman Catholic could Basedow allure to his *Seminary of Practical Ethics*^m. Thus have “those who were clean escaped from error, been

seduced by the form of godliness, and great swelling words of vanity, to quit the faith as it is in Jesus."

Proofs of the exact resemblance between the new Philosophy and the second Beast continued.

The semblance of *these powers* of the Beast to the Lamb, must surely now appear very evident—especially to those who are acquainted with the general style of the seductive writings adapted to *general* circulation. But the mysteries of Illuminism must be allowed to be a yet more *literal* accomplishment of this wonderful Prophecy. There we shall indeed find a "mystery of iniquity," which we may venture to pronounce will never be exceeded. The pupils of this sect of Voltaire's disciples are *expressly* told, that "THE ORDER CONTAINS A RELIGION WHICH IS THE PERFECTION OF CHRISTIANITY." The novice, when *first* admitted into those societies, is induced to take the *oath of secrecy*, by

a most

a most solemn assurance, "that nothing is ever transacted in this society, hurtful to Religion, Morals, or the State." But after they have, by almost incredible art and perseverance, got possession of all the secrets of his life, and his family, he is farther bound to "a blind obedience to the Order, without any restriction whatever." Weishaupt, the founder of the Order, thus writes to an areopagite, or chief, concerning what he calls the Priest's degree. "One would almost imagine that this degree, as I have managed it, is genuine Christianity; and that its end was to free the Jews from slavery. I say that Free-Masonry is concealed Christianity. My explanation of the hieroglyphicks at least proceeds on this supposition; and, as I explain things, no man need be ashamed of being a Christian. Indeed I afterwards throw away this name, and substitute reason. But I assure you this is no small affair: a new religion, and a new state government, which so happily explain one and all of these symbols, and combine them all in one degree. You may think that this is my chief work; but I have three other degrees, all different, for my class of higher mysteries, in comparison with which, this is but child's play; but these I keep
for

for myself as General, to be bestowed by me only on the Benemeritissimi.....It is the *key to history*, to *religion*, and to every state government in the world." "You cannot imagine what respect and curiosity my Priest's degree has raised; and, which is wonderful, a *famous Protestant divine*, who is now of the order, is *persuaded* that the *religion contained in it is the true sense of Christianity*. O man, man! to what mayest thou not be persuaded! Who would imagine that I was to be the founder of a new *Religion*?"

Before the *adept* is admitted to the Priest's degree, a number of questions are put to him, which he has been *prepared* to answer, by *previous* steps of *Illumination*. The following are some of the leading questions: "Do you think the present state of nations corresponds with the object for which man was placed upon earth? For example, do governments, civil associations, or religion, attain the ends for which they were designed? Do the sciences to which men apply furnish them with *real* lights? Are they conducive (as they ought to be) to real happiness?...Did there not formerly exist an order of things more simple?"

ple ? What sort of an idea can you form of that antient state of the world ?.....What means were best to be employed for *restoring* mankind to that happy state ? Should it be by public measures, by violent revolutions, or by *any means* that should ensure success ? Does not the Christian Religion in all its purity afford some indications, does it not hint at some state or happiness similar to this ? Does it not even prepare it ? Is this *holy and simple religion really* what different sects profess it to be at this present day, or is it more perfect ? Can this *more* perfect Christianity be known or taught ? Could the world, *such as it now is*, support a stronger degree of light ?.....Must we not then *silently* and *gradually* remedy these disorders, before we can flatter ourselves with the re-establishment of the golden age ? *Meanwhile* is it not advisable to *disseminate the truth in secret societies* ? Can we trace any such *secret doctrine* in the antient schools of the sages, or in the *allegorical* lessons given by Jesus Christ, the Saviour and Liberator of mankind, *to his most intimate Disciples* ? Have you not observed a sort of *gradual* education in that art which you see has been transmitted to our Order from the highest antiquity ?”

It is with regret that I omit the initiatory Discourse of the President", the whole tendency of which is the *total* destruction of *all* Religion, *all* Government, and *all* that the world has been accustomed to consider as *morality*; but which tendency is so artfully concealed by the dazzling veil of *sophistry*, that the *prepossessed* mind of the candidate does not easily perceive it. The following extracts, however, will fully display its design. "The first age of mankind is that of savage and uncouth nature. A family is the whole society: hunger and thirst easily quenched, a shelter from the inclemency of the seasons, a woman, and after fatigue, rest, are then the only wants. At that period men enjoyed the two *inestimable* blessings, *equality* and *liberty*: they enjoyed them to their utmost extent.....As families multiplied, the means of subsistence began to fail; the *Nomade* (or roaming) *life ceased*, and *property* started into existence;.....hence *liberty* was ruined in its foundation, and *equality* disappeared.....Men then had passed from their peaceable state to the yoke of servitude; *Eden*, that terrestrial Paradise, was lost to them....The secret schools of

▪ See Barruel, vol. iii. p. 164.

Philosophy, which have been in all ages the archives of nature, and of *the rights of man*, shall one day retrieve the *fall of human nature*, and *princes and nations shall disappear from the face of the earth*, and that *without violence*.....*Reason* shall be the *only book of laws*, the *sole code of man*. This is one of our great mysteries. Attend to the *demonstration* of it, and learn *how* it has been transmitted down to us."—This we shall see presently. We are to observe, that the candidate is here informed, that secret societies are to effect this mighty change in the world *without violence*. Let us now notice the following instructions in the *same* discourse. "Serve, assist, and mutually support each other; augment our numbers; render yourselves at least independent, and leave to *time and posterity the care of doing the rest*. When your numbers shall be augmented to a certain degree, when you shall have acquired strength by your union, *hesitate no longer, but begin to render yourself powerful and formidable to the wicked* [that is to say, all who resist their plans]; *the very circumstance* of your being sufficiently numerous to *talk* of force, and that you really do talk of it, *that circumstance alone* makes the profane and wicked tremble.

That they may not be overpowered by numbers, many will become good [like you] of themselves, and will join your party°. *You will [thus] soon acquire sufficient force to bind the hands of your opponents, to subjugate them, and stifle wickedness in embryo. Extend and multiply the children of light, until numbers and force shall throw power into our hands.*" Is it possible to avoid recalling the words of the Prophecy to our minds, "He shall *cause* them that dwell on the earth to make an image?" But let us proceed.

The *lessons* by which it is declared men must be taught how to attain the grand object of this Order, "are to treat of *morality*, and of *morality alone*."—Let us now consider the *definition* of this morality, which is given in this discourse—"Nor is *true* morality any other than the art of teaching men to shake off their *wardships*, to attain the age of manhood, and thus to need neither princes nor governments.....No; man is not so wicked as an *arbitrary* morality would make him appear; he is wicked be-

• These were the arts which effected the Revolution in Holland.

cause

cause religion, the state, and bad example pervert him....May our principles become the foundation of all morals! Let REASON at length be the religion of man, and the problem, is solved ^p."...." The morality which is to perform this miracle, is *not* a morality of vain subtleties....It is not that morality which, *degrading* man, renders him careless of the goods (or blessings) of this world; *forbids* him the enjoyment of the innocent *pleasures* of life, and *inspires* him with the hatred of his neighbour. It must *not* be a morality favouring the interests only of its teachers; which prescribes persecution and intoleration; which militates against *reason*; which forbids the prudent use of the passions; whose virtues are no other than inaction, idleness, and the heaping up of riches on the slothful. *Above all*, it must *not* be that morality which, adding to the miseries of the miserable, throws them into a state of pusillanimity and despair, by the threats of hell, and the fear of

^p This pressing exhortation will enable the Reader to solve the problem of the *altars*, the *worship*, and the *festivals of Reason*, in the French Revolution; nor will they be any longer at a loss to know from what loathsome den their shameless goddess rose. Barruel, vol. iii. p. 200.

devils. It must, on the contrary, be that morality so much disregarded and defaced at the present day of *selfishness*, and replete with heterogeneous principles. It must be a *divine doctrine*, such as *Jesus* taught to his disciples, and of which he gave the *real interpretation* in his *secret conferences*."

Before we enter farther into this mystery of blasphemous iniquity, I shall present the Reader with the following extracts as a more full explanation of this wonder-working morality.

"Only that is sin which is *ultimately* productive of mischief." "*All things* are lawful when *taken in their proper connexion*." "Every thing which is *useful* is an act of virtue. The source of the passions is pure; it is necessary that every one should be able to gratify his, within the bounds of virtue, and that our Order should furnish him with the means." But the whole will be found comprised in the following "Theory of Human Nature," according to the opinion of one of their teachers. "The leading propensities of the human mind are three; instinctive liberty, instinctive activity, and instinctive love. *If a man is ob-*
structed

fructed in the exercise of any of these propensities, he suffers an injury. The business of a good education therefore is to teach us *how* they are to be enjoyed in the highest degree ;” or, in other words, how he may be restored to the *imprescriptible rights of man* in a state of savage life.

Before we return to the discourse of the Hierophant, let us also read the account of this degree which is given in their private letters. “ We must consider the ruling propensities of every age in the world. At present the cheats and tricks of the priests have roused all men against them, and against Christianity ^a. But at the same time, superstition and fanaticism rule with unlimited dominion, and the understanding of man really seems to be going backwards. Our task therefore is doubled. *We must give such an account of things*, that fanatics shall not be alarmed, and that shall, notwithstanding, *excite a spirit of free enquiry*..... We must make the *secret doctrines* of Christianity be received as the *secrets* of genuine Free Masonry. But farther, we have to

^a See p. 124. of this Volume, concerning the origin of Infidelity.

deal with the despotism of Princes. This increases every day. But then, the spirit of freedom breathes and sighs in every corner; *and by the assistance of hidden schools of wisdom, liberty and equality, the natural and imprescriptible rights of man, warm and glow in every breast.* We must therefore unite these extremes. We proceed in this manner. Jesus Christ established no new religion; he would only set Religion and Reason in their antient rights. For this purpose he would *unite* men in a common band. He would fit them for this, by spreading *a just morality*, by enlightening the understanding, and by assisting the mind to shake off all prejudices. He would teach all men in the first place, *to govern themselves.* Rulers would then be *needless*, and *equality and liberty* would take place without any revolution, by the natural and gentle operation of *reason and expediency.* This great *teacher* allows himself to *explain* every part of the Bible *in conformity to these purposes*; and he forbids all wrangling among his scholars, because every man may there find a *reasonable application* to his *peculiar doctrines.*—*Let this be true or false, it does not signify.*—This was a *simple religion*, and it was *so far* inspired; but the

the minds of his hearers were not fitted for receiving these doctrines. *I told you, says he, but you could not bear it. Many therefore were called, but few were chosen.* To his *Elect* were entrusted the most important secrets; and even among *them* there were *degrees* of information. There was a *seventy*, and a *twelve*. All this was in the natural order of things, and, according to the *habits of the Jews*, and indeed of *all* antiquity, the Jewish Theosophy was a mystery, like the Eleusinian, or the Pythagorean, unfit for the vulgar. And thus the doctrines of Christianity were committed to the *Adepti*, in a *Disciplina Arcani*. By these they were maintained like the Vestal fire. They were kept up *only in bidden societies*, who handed them down to posterity; and they are now in the possession of the *genuine* Free-Masons." —“ And now it will appear that *we* are the only true Christians. We shall now be in a condition to say a few words to *priests* and *princes*. I have so contrived things, that I would admit even popes and kings, *after the trial I have prefixed.*”

Let us now return to the discourse of the President. “ Jesus Christ, our Grand
and

and ever-celebrated Master, appeared in an age when corruption was universal ; in the midst of a people who from time immemorial had been subjected to, and severely felt the yoke of slavery ; and who eagerly expected their *deliverer, announced by the Prophets*. Jesus appeared and taught the doctrine of *Reason* ; to give greater efficacy to these doctrines, he formed them into a religion, and adopted the *received traditions* of the Jews. He *prudently* grafted his new school on their religion and their customs, which he made the *vehicle* of the *essence* and *secrets* of his new doctrines. He did not select sages for his new disciples, but *ignorant men, chosen from the lowest class* of the people, *to show* that his doctrine was made for *all*, and suitable to every one's understanding ; to show too, that the knowledge of the grand truths of *reason* was not a privilege peculiar to the great. He does not teach the Jews alone, but all mankind, the *means of acquiring their liberty* by the observation of his precepts. He supported his doctrines by an innocent life, and sealed them with his blood. His precepts for the *salvation* of the world are, simply, the love of God and the love of our neighbour ; he asks no more.....No-body

body ever reduced and consolidated the bands of human society within their real limits as he did. No one was ever more intelligible to his hearers, or more prudently covered the sublime significations of his doctrine. *No one indeed ever laid a surer foundation for liberty, than our Grand Master, Jesus of Nazareth.* It is true, that on all occasions he *carefully concealed* the sublime meaning, and *natural* consequences of his doctrine; *for he had a secret doctrine, as is evident* from more than one passage of the Gospel; 'To you it is given to know the *mystery* of the kingdom of God; but to them that are without all things are done in parables. And their princes have power over them; but it is not so among you, but whoever will be greater shall be your minister.' If therefore the *object* of the *secret* of Jesus which has been preserved by the *institution of the mysteries*, and *clearly demonstrated* both by the conduct and the discourses of this Divine Master, *was to reinstate mankind in their original liberty and equality, and to prepare the means*; how many things immediately appear clear and natural, which hitherto seemed to be contradictory and unintelligible! *This explains in what sense Christ*
was

was the Saviour and the Liberator of the world. How the doctrine of original sin, of the fall of man, and of his regeneration, can be understood. The state of pure nature, of fallen or corrupt nature, and the state of grace, will no longer be a problem. Mankind, in quitting their state of nature, lost their dignity. In their civil society, and under their governments, they no longer live in the state of pure nature, but in that of fallen and corrupt nature. If the moderating of their passions and the diminution of their wants, reinstate them in their primitive dignity, that will really constitute their redemption, and their state of grace. It is to this point that morality, and the most perfect of all morality, that of Jesus, leads mankind. When at length this doctrine shall be generalized throughout the world, the reign of the good and of the elect shall be established."—This discourse requires no comment; but suffer me to ask, whether it be possible to imagine a more exact fulfilment of the Prophecy, as far as relates to the *description of the second Beast*?

The extreme importance of the subject must be my apology for multiplying proofs. In one of their rituals, the Master's degree

is made typical of the death of Jesus Christ, "the Preacher of Brotherly Love." But in the *next* step it is shown to have been *Reason* that has been destroyed and entombed; and the Master in this degree, "the *sublime Philosophe*, occasions this *discovery* of the place where the body is hid. *Reason* rises again, Superstition and Tyranny disappear, and man becomes free and happy." "We must *gradually*," says Weisshaupt, "explain away all our *preparatory pious frauds*; and when persons of discernment find fault, we must desire them to consider the *end* of our labours; we must unfold from *history and other writings*, the *origin* and fabrication of *all religious lies* whatever: and *then* give a *critical history of our order*. But I cannot but laugh when I think of the ready reception which all this has met with from the grave and learned divines of Germany and of England: and I wonder how their *Williams** failed, when he attempted to

* He read lectures in Margaret Street, Cavendish Square, in the years 1776, and 1777, which were afterwards published. The first point he endeavoured to establish was, that he was not *insane*!!! See Monthly Review, Jan. 1780.

establish a deistical worship in London; for I am certain it must have been acceptable to that learned and free people. But they had not the enlightening of our days." What the *history* was to be which was to unfold the "origin of all religious lies," we may see from the following sketch in a letter from Weishaupt. "Nothing would be more profitable to us than a *right* history of mankind. Despotism has robbed them of their liberty. How can the weak obtain protection? Only by *union*; but this is rare. *Nothing can bring this about but hidden societies.* There may be some disturbance; but by and by the unequal will become equal; and after the storm all will be calm. CAN THE UNHAPPY CONSEQUENCES REMAIN, WHEN THE CAUSES OF DISSENSION ARE REMOVED? Rouse yourselves therefore, O men! assert your rights! and then will reason rule with unperceived sway; and *all shall* be happy. *Morality* will perform all this; and *morality* is the fruit of Illumination; *duties and rights are reciprocal. Where Octavius has no right, Cato owes him no duty.* Illumination shows us our rights, and morality follows; that morality which teaches us to be of age, to be out
of

of *wardship*, to be full grown, and to walk without the leading-strings of kings and priests."

The pretended history of Masonry goes back to the deluge, recapitulates the pretended views of Christ, the decline of Masonry, and the honour reserved to Illuminism, to preserve and revive these true and antient mysteries, and declares, that "the names of those to whom they owe the actual *institution* of the Order, will for ever remain unknown; the Chiefs who now govern not being Founders, and every document having been committed to the flames." In one of the classes where Christ is represented as the enemy of superstitious observances, the assertor of reason and brotherly love, the candidate takes an oath to "powerfully oppose superstition, slander, and despotism: so that, like *a true son* of the Order, *he may serve the world*, and follow the traces of the pure and true religion pointed out in the instructions and doctrines of Masonry, and faithfully report to the *superiors* the progress made therein." The ceremonies of admission to another of the degrees, are a blasphemous imitation of the sacrament of the Lord's Supper.

The

The Prefect, or Principal, after asking whether the knights are in the disposition to partake of the *love-feast* in earnest peace and contentment, takes the plate with bread, and says, "Jesus of Nazareth, our Grand Master, in the night in which he was betrayed by his friends, persecuted for his love for truth, imprisoned, and condemned to die, assembled his trusty brethren, to celebrate his last love-feast, which is signified to us in many ways. He took bread, and brake it (breaking it), and blessed it, and gave to his disciples, &c. This shall be the work of our holy unionLet each of you examine his heart, whether love reigns in it, and whether he, in full imitation of our Grand Master, is ready to lay down his life for his brethren. Thanks be to our Grand Master, who has appointed this feast as a memorial of his kindness, for the uniting of the hearts of those who love him. Go in peace, and blessed be this new association which we have formed—Blessed be ye who remain loyal and strive for the good cause." In the Priest's degree the ceremonies are a mock *ordination*, followed by a *communion* of *boney and milk*, to represent the purity of the primitive age of the world, when men sub-

subsisted by food which nature supplied, unassisted by the arts of civilized life.—Such were the *lesser* mysteries, but there were *higher for stronger stomachs*. In the first of these *higher* degrees the Magus, (the ceremonies of which are adapted to the *fire* worship of the Magi) “the doctrines are the same as those of Spinoza, where all is *material*; God and the world are the same thing; and all religion is shown to be without foundation, and the contrivance of ambitious men.” The second degree, or *Rex*, teaches “that every peasant, citizen, and householder, is a *Sovereign*, as in the patriarchal state; and that nations must be brought back to that state, by *whatever means are conducive—peaceably if it can be done; but if not, then by force*—FOR ALL SUBORDINATION MUST BE MADE TO VANISH FROM THE EARTH.”

Thus, having by steps got rid of *all* Religion, the *great aim* of the system is laid open, without the fear of any objection from those admitted into these mysteries. And thus it is proved beyond a doubt, that the Order of the Illuminati, following the system of Voltaire, had for its *immediate*

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objects the abolition of Christianity, and the destruction of all Civil government.

Success of the Order of Illuminati.

A few words respecting the success of this Order, will at the same time prove that the means employed to ensure it were exactly similar to those adopted by the association in France; and that it has been the incessant labour of its Directors to introduce universal dissoluteness and profligacy of manners, and then to make these corrupted subjects instrumental to the execution of their designs.

At Munich they established their principal Lodge, under the appearance of a society of zealous Naturalists. Lodges were scattered all over *Germany*. There were many in *Poland*, *Switzerland*, and *Holland*, some in *France* and *Italy*, and in *England*, two in *Scotland*, and several in *America*. "All the *German schools*, and the *Benevolent Society*, are at last under our direction.

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their good opinion, give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves; it will be an immense relief to their enslaved minds, to be freed from any one bond of restraint, and it will fire them the more, and cause them to work for us with zeal, without knowing that they do so; for they will be only indulging their own desire of personal admiration." Both the French Free-Masonry, and the German Illuminism, had their female adepts. These were to be admitted into classes suited to their characters, whether vicious or virtuous; and were to be *deluded* into principles and conduct best calculated to promote the views of the society, but *not* to be entrusted with its secrets'. "Should I mention (to the

* "This association might moreover serve to gratify those brethren who had a turn for sensual pleasure." Let me intreat my fair countrywomen to peruse the admirable Address of Professor Robison to them, upon the importance of their conduct at the present moment; considered with a view to the *real* dignity of the sex, and the true interests of the nation. See Robison, p. 243. This Address may serve as an excellent Introduction to Miss H. More's "Strictures on Female Education"—a work which, in consequence of its very great merit, has obtained a degree of popularity almost unprecedented.

adepts)

adepts) our fundamental *principles*, so unquestionably dangerous to the world, who would remain? What signify the *innocent* ceremonies of the Priest's degree, in comparison with your maxim, that *we may use for a good end those means* which the wicked employ for a base purpose?" "The Order must possess the power of life and death, in consequence of our oath; and with propriety, *for the same reason, and by the same right*, that any government in the world possesses it: *for the Order comes in their place*, making them *unnecessary*. When things cannot be otherwise, and ruin would ensue if the association did not employ this mean, *the Order must, as well as public rulers*, employ it for the *good of mankind*, and *therefore* for its *own preservation*. Nor will the political constitution suffer by this; for there are always thousands equally ready and able to supply the place." We need not wonder that one of the chiefs told the professors that "death, inevitable death, from which no potentate could protect them, awaited every traitor to the Order;" or that the French Convention, "the Image which this Beast caused to be made," proposed to take off the German Princes and

Generals, and whoever was in their way, by sword or poison.

Voltaire, Rousseau, and their associates, had founded their system upon *liberty and equality*. They began with asserting, that all men were equal and free—then, masking their design under *the right of free enquiry*, they gradually annihilated Christianity in the minds of their adepts; and leaving no other basis for *any* religion to rest upon than the sophistry of a *reason*, the perpetual sport of the passions and the imagination, they conducted them to Materialism and Atheism. With respect to Government, they asserted, that all men being equal and free, *every citizen had an equal right* to form the laws, and to the title of sovereign^{*}. And by thus abandoning all authority to the capricious fluctuations of the multitude, and declaring that *no* government can be legitimate, but that founded on the will of the *sovereign people*, they struck at the root of all government whatever, while they perceived the *necessity*

^{*} It will be recollected that the French have publicly called themselves "A nation of kings."

of *establishing* a sort of *temporary democracy* in France, for the purpose of completing their object, UNIVERSAL RUIN. Illuminism was therefore only a more dreadful form of the same *System* of abomination. The principles were the same, but surrounded with the terrors characteristic of a *German* institution, and leading more *directly* to the proposed end, by means more grossly profligate, yet equally insidious—means which could not have succeeded, unless the world had been *prepared* by the secret operations of the disciples of Voltaire.

*Application of the foregoing Facts to
Prophecy.*

As it appears that Illuminism has produced in Germany the same gradual progress from religion to atheism, from decency to dissoluteness, from loyalty to rebellion, which the secret orders of Freemasonry have done in France, and by similar means; we are as clearly authorized

to consider the Sect of the Illuminati to be one of the *borns* of the *Infidel Beast*, as we were to conclude the *association* of French Sophists to be the other. We have now seen the *Beast* create a power by means of *these borns*, unknown in the history of the world, and in a manner equally unprecedented. We have seen *these borns* under the appearance of PHILANTHROPY, MORALITY, and RELIGION, TAKE POSSESSION OF AN AUTHORITY which NO CIVIL MAGISTRATE COULD EVER OBTAIN, WITHOUT THE WORLD'S PERCEIVING THAT THEY POSSESSED it—We have seen them, WITHOUT ASSUMING THE SLIGHTEST APPEARANCE OF CIVIL POWER, secure a multitude of *tried* and zealous adherents, ready to contribute DIRECTLY OR INDIRECTLY, according to the *ranks* in which (unknown to themselves) they were placed by the supreme conductors of the plan.—We have seen them, in fine, gradually PERSUADE THESE MEN, THAT FORCE WOULD BE NECESSARY TO OVERTURN THE PRESENT REIGN OF DESPOTISM, AND RESTORE THE GOLDEN AGE; AND PREPARE THEM TO RAISE UP A CIVIL POWER IN ORDER TO EXECUTE

CUTE THIS GLORIOUS DESIGN. Reader! Is it possible for events to fulfil a Prophecy more accurately * ?

Let it not be pretended that these events arose out of a series of *accidental* circumstances—were the natural effects of the pressure of a despotic yoke—or any other common cause of revolutions. The formation of a civil power as the *instrument* of its designs, was a part of the original plan suggested by the great enemy of Christ and of mankind. In proof of this I shall quote a letter written by a nobleman well known for his literary productions †, when he visited Paris in the year 1765; and which, I beg to observe, strongly confirms the assertion in the former part of this Chapter, that the *Free-Thinkers of England* had not at that time any *connexion* with the *Philosophers of France*. “The Dauphin will probably hold out a very few days. His death, that is, the near prospect of it, fills the Philosophers with the greatest joy, as it was feared he would endeavour the restoration of the Jesuits. You

* See Introductory Chapter, vol. i. p. 396.

† Lord Orford's Works, vol. v. p. 123.

will

will think *the sentiments of the Philosophers*, very odd *state-news*—but do you know who the Philosophers are, or what *the term* means HERE? In the *first place*, it comprehends almost every body; and in the *next*, means men, who, *avowing* war against popery, aim, many of them, at a *subversion of all religion*, and still many more, at the *destruction of regal power*. How do you know this? you will say; you who have been confined to your chamber. True: but in the first period I went every where, and heard nothing else; in the latter, I have been extremely visited, and have had long and explicit conversations with many who *think* as I tell you, and with a *few of the other side*, who are no less persuaded that there are such intentions. In particular, I had two officers here t'other night, neither of them young, whom I had difficulty to keep from a serious quarrel, and who, in the heat of the dispute, informed me of much more than I could have learnt with great pains."

From the "secret correspondence" of these Philosophers, it appears that in 1743, Voltaire was plotting with the King of Prussia to plunder the Ecclesiastical Princes, and

and the religious Orders of their possessions. In 1764, he sent a Memorial to the Duke of Praslin, on the Abolition of Tythes, in hope of depriving the clergy of their subsistence. In 1770, he writes, "I like to cover these harlequin *bull-givers* (Popes) with ridicule, but I had rather *plunder them*." D'Alembert advised, that the clergy should be deprived of their consequence in the State, *before* they were plundered of their possessions, and that the danger of letting the clergy form a distinct body in the state, should therefore be *represented* in strong colours. Frederick says, "If we wish to diminish *fanaticism*, we must not *begin* by the bishops. But if we succeed in lessening the friarhoods, especially the mendicant orders, the people will cool; and they being less superstitious, will then allow the powers to bring down the bishops as best suits their states. This is the only possible mode of proceeding." In 1761, Voltaire writes, "Had I but 100,000 men, I well know what I would do with them." In 1767, Frederick says, "It is not the lot of *arms* to *destroy the wretch*. It will perish by the force of *truth*." But in 1775, he thinks that *force* must strike the *last* blow at religion. "To
 Bayle,

Bayle, your forerunner, and to yourself no doubt, is due the honour of that *Revolution* working in the minds of men. But to speak the truth, it is not yet complete; bigots have their party, and it will never be *perfected but by a superior force. From government must the sentence issue that shall crush the wretch.* Ministers may forward it, but the will of the sovereign must accede. *Without doubt this will be effectuated in time*; but neither of us can be spectators of that long-wished for moment." Voltaire however was more sanguine; he writes in the same year, "We hope that *Philosophy*, which in France is *near the throne, will soon be on it.*"

Can any thing more exactly describe the design of these *chiefs* to set up a *civil power* for the express purpose of *crushing Christianity*? Can any thing more exactly correspond with this design, than the Power now reigning in France?

The *secret committee* for the express purpose of executing this design against Christianity, was established in Baron Holbach's house at Paris, between the year 1763 and 1766, twenty three years before the Revolution

volution actually took place. This committee was the centre of union, when in 1778 the societies of *France* and of *Germany*—the Sophists and the Illuminati—were united by means of *Mirabeau*; and this important connexion was celebrated under the name of *the German Union*. Thus strengthened we find them extending their operations. “We must *encompass the powers of the earth with a legion of indefatigable men*, all directing their labours according to the plan of the Order, towards the happiness of human nature—and *seek those places which give power*, for the good of the cause. But all must be done in profound silence.” In 1786 they instituted “*The Propaganda*,” “a club aiming at nothing less than being the mover of all human nature.” It appears from their *Reports*, that this society “found much difficulty in gaining footing in Holland, and only succeeded at last by *persuading the people there*, that they *must* be swept away by the general torrent.” In 1791, it drew large sums of money from all those Provinces, for the *general fund*. In 1792, one of the principal members writes from thence, “*The Propaganda is at present in full activity. You will soon see its effects.*”

At

At an early period of the Revolution in France, this *fraternity of Illuminated Free-Masons* took the name of *Jacobins*, from the name of a convent where they held their meetings. "They then counted 300,000 adepts, and were supported by two millions of men scattered through France, *armed with torches and pikes, and all the necessary implements of revolution.*" "Till the *twelfth of August 1792*, the French Jacobins had only dated the annals of their Revolution by the years of their pretended *liberty*. On that day when the King was carried *prisoner* to the Temple, after having been declared to have forfeited his right to the crown, the rebel Assembly decreed, that to the date of *liberty*, the date of *equality* should be added in future in all public acts, and the decree itself was dated the *fourth year of liberty*, the first year and day of *equality*. It was on that day for the first time, that the *secret* of Free-Masonry was made public. That secret so dear to them, and which they had preserved with all the solemnity of the most inviolable oath. At the reading of this famous decree, they exclaimed, 'We have at length succeeded, and France is no other than an immense Lodge. The whole French people

people are Free-Masons, and the whole universe will soon follow their example.' I witnessed this enthusiasm. I heard the conversations to which it gave rise. I saw Masons, till then reserved, who freely and openly declared, ' Yes, at length the grand object of Free-Masonry is accomplished—*liberty and equality ! All men are equal and brothers ; all men are free.* That was the whole substance of our doctrine ; the object of our wishes, the whole of our grand secret * !"

Now, when we consider the peculiar meaning which *their own writings* have proved to be annexed to *these words*—When we recollect their own declaration, that " none but a *Brutus*, or a *Catiline*, was fit for their *higher mysteries*," I think we can scarcely avoid supposing, that the commencement or the establishment of the REIGN OF THE IMAGE may be dated from this memorable day. I shall now therefore request the attention of the Reader to " the POWER of *the image* made by them which dwell on the earth, and to which the *Beast* gave life."

* Barnecl.

The

The REVOLUTIONARY TYRANNY OF
FRANCE, *shown to be the exact Resem-*
blance of THE IMAGE OF THE BEAST.

It is scarcely possible to contemplate the horrors which the Revolution in France has produced in France itself, without enquiring into the *previous* state of a country so peculiarly afflicted. History will furnish ample evidence for the justice of exemplary punishment, when she recites the *persecutions*, the *licentiousness*, and the *Infidelity* which have long distinguished that unhappy country; and Religion, in such a case, may "vindicate the ways of God to man," without offence against that charity which is her peculiar characteristic.

The cruel persecutions, and "the slaughter of the saints," have been noticed in a former Chapter^a; and for proofs of the long pre-eminence of France in *open* vice and irreligion, we may appeal to the numerous *Memoirs* which describe their manners. From them it will appear, that the

^a See p. 35. of this volume.

court of France has been, with short exceptions, the seat of profligate wickedness, from the reign of Francis I. to go no farther back, and that she must be considered as the grand corruptress of nations, since the power of Rome declined. The universal prevalence of irreligion in this unhappy country, is thus described by a writer not at all disposed to censure those with too much severity, who intermix the refinements of Philosophy with religious inquiries. " When I was myself in France, in the year 1774, I saw sufficient reason to believe, that hardly any person of eminence in Church or State, and especially in the least degree eminent in Philosophy or literature (whose opinions in all countries are sooner or later adopted by others), were believers in Christianity; and no person will suppose, that there has been any change in favour of Christianity in the last twenty years. A person, I believe now living, and one of the best informed men in the country, assured me very gravely, that (paying me a compliment) I was the first person he had ever met with, of whose understanding he had any opinion, who pretended to believe Christianity. To this all the company assented. And not only

were the Philosophers, and other leading men in France, at that time unbelievers in Christianity, or Deists, but Atheists, denying the being of a God^b." And the triumphant entry of *Voltaire* into Paris immediately before his death in 1778, when viewed with all its extraordinary attending circumstances, may well be considered as announcing a very general apostasy from the church of Christ, in all ranks of people^c.

We have seen that it is according to the usual course of God's Providence to make a people, remarkable for their wickedness, "the rod of his anger."—We have seen, from the course of Prophecy, that *the power* appointed to execute his wrath upon "the kingdom of the beast," was to be at the same time the cause of *its own misery*.—And we have seen the Revolution in France, which is universally allowed to be in its origin, its principles, and its consequences, unparalleled in the history of the world, to be the work of the *Infidel Anti-christ*, and the accurate accomplishment of

^b Priestley's Fast Sermon, 1794.

^c See Robison's Account of the Clergy in France, 3d Edit. with the Postscript.

Prophecy, while it baffles explanation upon any principles derived from experience, or any other source of human knowledge.

It has been shown also, that “ the reign of the Image ” is to be the *last* great effort which the enemy of mankind will be permitted to make against the Religion of Christ, and that it is to be made, in the hands of God, the minister of punishment and correction to the earth. And it will be confessed, that the power which *Infidelity has raised up, and continues to direct* in France, is peculiarly suited to be the scourge of nations, and the trial of their faith. This wonderful Power acknowledges no principles, religious or moral—no customs, political, civil, or civilized—of a nature to restrain the full exercise of cruelty, licentiousness, and rapine; and the crimes and horrors which have marked its reign, exceed all past experience of the depravity of man. The most savage *bordes* that history mentions, appear to have had, *among themselves at least, some law, some faith, some honour, some generosity, some humanity.* But where shall we find these qualities in the creed, or in the conduct of *apostate Infidelity*? Can we conceive more

tremendous instruments of the wrath of God, than a people thus destitute of every principle which can distinguish men from brutes, or demons; and besides, remarkable for *natural* activity, vivacity, ingenuity, and impetuosity, and for *acquired* skill in all the arts of civilization, in *all the deceivableness of sin*.

It is a painful task to search the registers of wickedness and woe; and I shall spare my Readers and myself a *long* enumeration of the crimes and horrors which distinguish that System of rapine and treachery, of cruelty and blasphemy, by which the Atheistic monsters of France hold their wretched country in more direful slavery than ever yet existed, while they execute the judgments of the Almighty upon a guilty world. But the necessity of supporting a novel opinion upon a sacred subject, by the testimony of *FACTS*, must conquer the feelings of disgust and sensibility, and enable me to give a sketch of this terrific power, and then select some striking testimonies to the fidelity of the description. For it yet remains for me to prove, that the *principles* and conduct of the *civil* power now reigning in France, are precisely
the

the same with the principles and conduct of Voltaire's disciples, and that it exercises a *tyranny* equal to the tyranny of Antichristian Rome: and *therefore* that *Antichristian France* must be considered as the *delegate* of the *second* beast (that is, the Infidel Antichrist), and "the image" or exact resemblance, of the *tyranny* of the *first* beast^d, as well as of the *principles* of the *second*. For the likeness to *both* appears to be plainly intimated by "having power given it both to *speak*, and to *kill*"—to exercise the office of a false teacher, and of a civil tyrant.

It is then upon *France*, emblematically represented as "the sun," that we conceive the angel has poured out the fourth vial of wrath. It is in *France* that the second beast has caused his followers to make the image to exercise *his* power over the consciences and liberties of men, and by Democratic Tyranny and fanatic persecution of the Religion of Christ, to show his determined enmity to the Lamb of God, and to "speak great words of blasphemy against the Most High." It is from *France*

^d See Introductory Chapter, vol. i. p. 402.

that he has extended his desolating sway over the fairest portion of Europe, and excited the astonishment and the fears of the world. This is the power well known by the common appellation of JACOBINISM, which, nursed by Ambition, Vanity, and Atheism, has founded the pillar of French Republicanism upon the ruins of the palace, the throne, and the altar;—that has reared it amid heaps of slaughtered victims, and cemented its parts with their blood*. This is the power which, trained in the schools of Philosophism, assumed the dress of mildness, virtue, and religion; but, when arrived at full maturity, discovered its sanguinary and destructive spirit, and avowed its opposition to every institution, human and divine, that obstructed its gi-

* Manuel accused the Jacobins of all the evils since the Revolution, March 1st, 1793. See Goudemetz's *Historical Epochs*, translated by Dr. Randolph, p. 45. Marat, the *friend of the people*, asserted in the Jacobin club, Dec. 19, 1793, that, "in order to cement liberty, the National Club ought to strike off 200,000 heads—200,000 *free* heads have already fallen in battles, &c." A la place du supplice, Madame Roland s'inclina devant la statue de la liberté, et prononça ces paroles mémorables: "O liberté! *que de crimes* on commet en ton nom!" Appel à l'Impartiale Postérité, par la Citoyenne Roland, p. 165. tom. i.

gantic

gantic designs;—that with philanthropy ever in its mouth^f, and malice and vengeance in its heart, talks of honour, and practises perjury^g;—of liberty, and exercises the most intolerant tyranny:—that harangues on *the rights* of man, while it makes property a crime, robbery a virtue, and not only perpetrates, but justifies murder^h. This execrable power, which alone
can

^f André Dumont inveighed, Dec. 7, 1794. against the Jacobins, “who, he said, with matchless impudence, were still talking of the rights of man, which in the most audacious manner they violated, by all kinds of cruelties and murders.” See the representation of their conduct as given in Fayette’s Letter. Moore’s Journal, vol. i. p. 114.

^g The second or Legislative Assembly took the oath Oct. 4, 1791. to observe the law. The National Assembly was perjured in respect to the oath of fidelity which they swore to the King, as well as in respect to that which they swore to their constituents, &c. See the Manifesto of the Emperor of Germany, and King of Prussia, Ann. Register, 1792, p. 291. Every country they have visited bears witness to their *systematic* breach of the most solemn treaties, whenever it suits their convenience.

^h See the speech of Tallien in the Convention after the massacre of the second of September. Moore’s Journal, vol. i. p. 376. “The National Assembly of France was the only body of men that I ever heard of, who *openly* and *systematically* proposed to employ assassination,

can steel the hearts of its votaries against every feeling of nature¹, has *dared* to sanction treason^k, parricide^l, lust^m, and mas-

nation, and to *institute a band of patriots*, who should exercise this profession, either by sword, pistol, or poison; and though the proposal was not carried into execution, it might be considered as the sentiment of the meeting; for it was only delayed till it should be considered how far it might not be *imprudent, because* they might expect reprisals." Robison, p. 411.

¹ "I fly far off from the cries of that execrable tribunal, which murders not only the victim, but which murders also the *mercy* of the people." The poet Klopstock to the National Convention, An. Reg. 1792. p. 128. "Il faut du sang à ce peuple infortuné, dont on a détruit la morale, et corrompu l'instinct; on se sert de tout, excepté la justice, pour lui en donner." La Citoyenne Roland, tom. i. p. 195.

^k Decree of fraternity and assistance by the National Convention, Nov. 19, 1792. and answer of the President, Nov. 21. decreed to be translated into all languages as the manifesto of all nations against kings.—Decree for extending the French system to all countries occupied by their armies, Dec. 15, 1792.—Report from the diplomatic Committee, in which was founded the decree of the fifteenth of December, 1793.

^l It was no uncommon thing for the Assembly to decree *honourable mention* to *sons* who had denounced their parents, *wives* their husbands, and *mothers* their sons. Sept. 18, 1791. Philips of the Jacobin Club presented to the Legislative Assembly the heads of his father and mother, whom his *patriotism* had just sacrificed.

sacre ;

facreⁿ; and to infuse into the breasts of his subject multitudes, a new passion, which has sunk them beneath the level of the brute creation—a passion for the sight of their fellow creatures in the agonies of death,—and a *literal* thirst for human blood.

This is the power that first enthroning seven hundred tyrants^o in the place of one king (deliberately murdered only *because* he was a king), ruled twenty-four millions of slaves with the iron sceptre of terror^p, and
for

^m By a decree of the Convention, June 6, 1794. it is declared that “there is nothing criminal in the promiscuous commerce of the sexes.”

ⁿ See the Account of the massacres of the first, second, and third of September, 1792. and Danton’s justification of those massacres in a letter to the municipalities of France immediately after. Annual Register, p. 115—119.

^o “If the despotism of a single individual is dangerous to liberty, how much more odious must be that of seven hundred men, many of whom are void of principles, without morals, and who have been able to reach that supremacy by cabals or crimes alone.” Gen. Dumas to the French Nation. Annual Reg. 1793. p. 154.

^p “Ne vous y trompez pas (the tyrants of France in 1793.) c’est peut-être la destruction de la Royauté,
des

for five years made France a *slaughter-house*.¹ —That formed the web of its laws, of the most complex and intricate texture², and changed them at the fancy of the moment, or for the express purpose of ensnaring the innocent³; and, *absolute* in all things else, disdained to preserve the prerogative of mercy⁴. —That “ calling evil good, and good evil, putting darkness for light, and light for darkness,” has “ thought to change

des ordres privilégiés, qui irrite contre vous la plupart des gouvernemens de l'Europe; mais ce qui souleve les nations, c'est la barbarie de la nature de votre gouvernement; vous la retrouvez dans la terreur, et là où il existoit un trône, vous avez élevé un échafaud.” Reflexions sur le Procès de la Reine, par une Femme.

¹ See Hist. Epochs, and the list of the most considerable sufferers at the end.

² July 19, 1793. Not less than 6800 decrees had been passed by the different Legislatures. Historical Epochs.

³ The Emigrant Laws in particular.

⁴ At the time when the most sanguinary laws were passed in France, laws which it was well known were executed with the most unfeeling severity by the remorseless Robespierre; there did not exist a *forgiving power* in any part of the executive government. Persons whose names were inserted in lists of proscription were condemned after a *mock trial by jury*; and every application for *mercy* was rejected with the declaration, that *they had no power to pardon or to save*.

times

times and laws," for the express purpose of destroying every vestige of true religion, and has deified Human Reason", after having degraded it to madness;—That has fettered its vassals in the chains of requisition—a tyranny before unheard of,—that changed the artizans and peasants into a mass of banditti, deluged the country with torrents of their blood, and marked the frontiers with the vast piles of their bodies*.—That, throwing away the sword of justice, made the *guillotine* keep pace with the slaughter of the field of battle, and crowded the prisons with numbers greater than the captives of war†—That, mingling
priests

* Paris, Nov. 12, 1793. "A grand festival dedicated to *Reason* and *Truth* was yesterday celebrated in the *ci-devant* cathedral of Paris. In the middle of this church was erected a mount, and on it a very plain temple, the *façade* of which bore the following inscription: *A la Philosophie*.—Before the gate of this temple were placed the busts of the most celebrated Philosophers. The *torch* of *Truth* was in the summit of the mount upon the *altar* of *Reason*, spreading light. The Convention and all the constituted authorities assisted at the ceremony." Sun Paper. Robison, p. 252.

† See the account of the successive slaughters made by the allies in Hist. Epochs, p. 78.

‡ All the gaols of Paris had been found insufficient for the increased number of prisoners under the new
reign

priests and nobles, women, children, and peasants, with indiscriminating brutality, made them the wretched victims of its fury*, tortured their feelings with the most exquisite and sportive cruelty, and made them drink the cup of misery* to its dregs — That

reign of liberty. Annual Register, 1792. p. 111. In Paris, April 4, 1794. the prisoners amounted to 7351. In all the departments to 653,000. Hist. Epochs, p. 92. After the death of Robespierre 500,000 persons were released from confinement.

* Hist. Epochs, p. 32. Lanjuinais, speaking against the murders of the second of September, says, that the number of victims assassinated that day, amounted to 8,000; others say, 12,000; and the deputy Louvet states them at 28,000. Hist. Epochs, p. 41. "The victory of the 10th of August was soiled by the atrocious crimes of the first days of September." Dumourier's Letter to the Convention, Ann. Reg. 1793. p. 154. Moore, vol. ii. p. 306, 308.

* For the most affecting and eloquent representation of their conduct to the Queen, see Rennel's Sermon on Oct. 26, 1793. The Queen during her confinement *was separated from her son*, the head of the Princess de Lamballe was carried in procession by her murderers under the windows of the Temple, that the *Queen might see this most affecting relic* of her slaughtered friend. See Moore's Journal, vol. i. p. 317. The Princess Elizabeth was guillotined the *last* of twenty-six victims. The heroic and the loyal Charette, the brave leader of the Vendéans, was, after he was made prisoner, carried to his *native city*—there, in the *midst* of his *relations*, to be

—That pillaging alike the church^b, the palace, and the cottage, banishing thousands of the inhabitants from their country, destroying villages, towns, and cities, seizing every monument of art, and drying up every source of commerce, SETS UP THE STANDARD OF DESOLATION IN ITS OWN DOMINIONS—This is the power, which, concealing the dagger of terror under the olive-branch of peace, and pretending to plant the tree of liberty in every country conquered by its arms, or deluded by its professions, invariably profanes their altars, exiles or murders their priests, abolishes their most useful and most sacred laws and institutions, and avails itself of their riches and resources, to increase the instruments of its own domination^c.—This is the power,

be shot. Life of Charette, p. 58. See Clery's Journal of Occurrences in the Temple.

^b There was soon after, by the Edict of the Constituent Assembly, Sept. 14, 1791. a general sale of Ecclesiastical property; and every kind of property connected with churches or charities was sold.

^c See Brissot's Account of the conduct of the French Conquerors in Belgium, whom he represents to have acted like a horde of savages. Brissot's Address to his Constituents, p. 75. See likewise the unhappy change
pro-

power, which, not content with hurling defiance at every Sovereign on earth^d, has

produced by the introduction of their revolutionary system in Neuwied, in Robison's Proofs of a Conspiracy, p. 145. For the requisitions made in Holland and Belgium, see Hist. Epochs, p. 113. "You talked of nothing but liberty, but every one of your actions strove to enslave us. Can you deny it? All your words were orders; all your counsels were the mandates of a despot. We were never thus commanded, when, according to your false assertion, we were slaves; such blind, implicit obedience was never demanded from us, as is now exercised, when, by your assertion, we are free..... We were promised, at least verbally, by the agents of the Great Nation, that no French troops should enter our Canton; that not a sou should be demanded of us: yet the very reverse happened—they had the impudence to exact from us three millions of livres—they had the cruelty to march troops into our Canton, without the least previous application, to exhaust our poor innocent country. In other words, *they forced upon us the liberty of suffering ourselves to be stripped of all rational freedom.....* Never can you find an excuse for your savage atrocity—you who are never at a loss for an ingenious turn to throw the delusive cloak of virtue around the horrors of tyranny, and stamp the most enormous despotism with the name of freedom..... Open thine eyes, Great Nation, and deliver us from *this liberty of hell.*" Lavater's Letter to the Executive Directory of the French Republic, dated the first year of Helvetic Slavery, Zurich, May 10, 1798. p. 13, 26, 30. See also Mallet du Pan's British Mercury.

raised

raised his voice against the Majesty of heaven—has reviled the Saviour of the world—destroyed his churches, persecuted his ministers, forbidden his worship; and, to complete the measure of guilt, has *declared*, in terms surpassing the boldness of all former impiety, that *there is no God*.*

Let

* Danton said, that the National Convention of France should be a *Committee of Insurrection* against all the kings in the universe. Moore's Journal, vol. i. p. 61. In the sitting of the Jacobins, August 27, 1792. Manuel caused an oath to be taken, that every exertion should be used to purge the earth of the pest of royalty. Hist. Epochs.

* "During the French Revolution a comedian, dressed as a priest of the *Illuminati*, publicly appeared, personally attacking Almighty God, saying, "No! thou dost not exist. If thou hast power over the thunder-bolts, grasp them, aim them at the man who dares set thee at defiance in the face of thy altars. But no, I blaspheme thee, and I still live; no, thou dost not exist." Barruel, vol. iii. p. 217. Nov. 20, 1793. A deputation from the department of *Cantal* being introduced to the bar, *Hebrard*, their speaker, observed that one thing was wanting to the Revolution; our department, said he, has been eager to give an example of *Philosophy*; we have suppressed priests and their worship."—Nov. 23, 1793. Chaumette praised the people of Paris, who have renounced *Idolatry*, and only adore the Supreme Being—He moved the Council of Paris to declare, that, if any commotion is stirred up in favour

Let it not be imagined that this is an exaggerated picture—*every trait* will be found in the *decrees*, the *reports*, the *public records* of French infamy and wretched-

our of *fanaticism*, all the clergy shall be imprisoned.— And, considering that the people of Paris had declared, that they acknowledge no other worship than that of Reason and Truth—the council resolved, Nov. 23, 1793, that all the churches and temples of different religions and worship, which are known to be in Paris, shall be instantly shut—that every person requiring the opening of a church, or temple, shall be put under arrest, as a suspected person. Chaumette recommended that the will of such sections should be respected, which have renounced all religious worship, except that of *Reason, Liberty*, and the *Republican Virtues*. Nov. 1793. The pupils of the new Republican school of the section des Areis appeared at the bar, and one of them set forth, that all religious worship had been suppressed in his section, even to the very idea of Religion. He added, that *he and his school-fellows detested God*—and that, instead of learning Scripture, they learned the declaration of Rights. The president having expressed to the deputation the satisfaction of the Convention, they were admitted to the honours of the sitting amidst the loudest applause. Nov. 1793. The Orator of the section of Unité declared in the hall of the Convention, in the name of his brother Republicans; We swear, said the Orator, to acknowledge no other worship than that of Reason—no other duty than liberty—no other priests than our magistrates—Yes, said the voices from every part of the hall, we take the same oath. More proofs may be seen in the Newspapers of the above dates.

ness.

ness. Can *this* then, the Reader asks, can *this* be the power, that, dazzling the world by the rapidity and the extent of its conquests, and the *assertions* of its happiness and glory, attacks our faith in the Providence of God, by the *splendor* which *seems* to surround acknowledged wickedness? Can *this* be the power held up for the *imitation*, for the *friendship* of nations? It is.——But let us listen to the awful explanation of this phenomenon——“ I will give to all nations my cup of trembling—and they shall be given up to a strong delusion, and they shall believe a lie—*because* they have not kept my testimonies, nor walked in my statutes, but have perverted their way before me.—I have spoken, and they would not hearken unto me; I have called, and they would not answer; *therefore* shall this evil come upon them, saith the Lord of the whole earth.”

I repeat, that the history of this Revolution will fully authorize this dreadful representation. But such is the nature of those deeds, which have blackened this period of human misery and disgrace, that though too horrid to be particularly detailed, my plan requires that I should brief-

ly state *authorities* to prove the *power* in France to be indeed that of *the Infidel Antichrist*, so accurately foretold by Daniel and St. John, and according with the principles and views already stated in this Chapter.

The French Revolution was begun and carried on upon *principles of demolition*. It aimed at the complete overthrow of the religious and civil establishment; and every engine that the wit of man could devise, was set to work to accomplish its purpose. As preparatory steps to its commencement, Royalty was rendered odious and contemptible—the characters of the King and Queen were libelled in pamphlets, and calumniated in conversation:—Religion was held up to ridicule as priestcraft and imposture—Its ministers were made the objects of satire and scorn.—The jargon of *equality*, of the *rights of man*, and the divinity of *human reason*, were industriously circulated among the ignorant multitude—and the ties of law, of order, and of morality, were loosened. Thus the great springs of Infidelity and Anarchy being set in motion, the mass of the people, particularly the crowds of Paris and the other large

large cities, were placed in a state of preparation to execute whatever plans of destruction the ambitious and designing demagogues, who had been educated in the school of the Philosophists, were ingenious enough to project, and flagitious enough to propose.

The Infidel Revolutionists well knew that Christianity was the surest pledge to the government for the obedience of the people—they knew likewise that in the minds of the people the character of the Clergy, their dignity and independence on the state, the respectability of their external appearance, as well as the regular exercise of public worship, are all intimately blended and connected with the precepts and the doctrines of Christianity itself. They therefore directed their attack against the *Establishment* as combined with *Religion*, and against *Religion* as combined with the *Establishment*. They made no compromise, no reserve, or exception in favour of any Reformed system of Christianity, such as was actually presented to their view in Protestant countries; because they were fully convinced that the precepts of a Christian Church were absolutely

lutely incompatible with the meditated horrors of Revolutionary atrocity, and they were besides actuated by *direct* and *inveterate hatred against* Christ, and his *religion*. That such were their principles, the following relations of facts, chiefly extracted from the accounts of the agents of the Republic, or its advocates and admirers, will furnish very sufficient proofs. "The first step taken by these enemies to *all* religion was, to destroy from the foundation that discipline which is considered by all sincere members of the Roman communion as of holy origin, the subject of *spiritual authority alone*, and an essential of their religion^f. To require the Clergy therefore to take the new oath to the Constitution, was to require them to renounce the solemn vows of their religion, and to commit an act of perjury. Every engine was set at work to persuade or intimidate the clerical order of the assembled states into a compliance, but with little effect. Not above thirty out of three hundred freely obeyed, and about twenty more were with

^f Jan. 4, 1791. New Annual Register, 1796. p. 241, &c. Ann. Reg. 1792. p. 85, 197. See the note in the last mentioned page.

difficulty induced, by casuistical interpretations of different kinds, to conform—the rest nobly sacrificed their means of subsistence, rather than wound their consciences.”

“ In 1792, the Jacobin Club having consulted the Ecclesiastical Committee (of Constitutional clergy) through Mr. Voidel, had been told in a circular letter, that whatever lengths they might go, they should be supported^s. They of course commanded all the violent and turbulent characters of the neighbourhood, and in some places they seduced the common people to take a part, by using the name of the King, who had sanctioned the decree. In different parts of the country, many, who declined taking the oath, were killed at the doors of the churches; and in Brittany, even thus early, several priests are said to have been hunted through the forests, where, after enduring every extremity of hunger and fatigue, they perished miserably, and their mangled carcases were afterwards found torn by briers, and half de-

^s February, 1792. Ann. Reg. p. 90, 91.

voured by beasts of prey.....This was the first example of a whole clergy persecuted by those who publicly professed the same religious faith, and for no other crime, than that of sacrificing their interests to their consciences. Yet more than two thirds of the parochial clergy at Paris remained firm; and the proportion in the country, where the numbers could not be so accurately ascertained, was calculated still higher. The prelates themselves gave an illustrious example; only four out of one hundred and thirty-eight, the whole number of the bench, became what their brethren considered as apostates^b; and at the head of these was M. Brienne, Archbishop of Sens, and the atheist Cardinal de Lomenie; whose short administration had been marked with the most despotic councils of the whole reign, and who now had the baseness to claim merit for his former measures, as having laid the foundation of the Revolution."

The prosecutions that were carried on

^b Peter Porcupine says, that the four were, Perigord, Brienne, Jacente, and Gobet, p. 188.

against

against the nonconforming clergy, were to the last degree cruel and unjustifiable¹. So far from the greater part of them being disturbers of the public peace, as it was the language of the Revolutionists to represent, even their enemies bore honourable testimony to the blamelessness of their conduct. It was not unusual to see in the parish churches a constitutional priest going through the service, amidst files of soldiers with fixed bayonets, and no other congregation; while the parishioners were gathered together on a distant common, or in the mountains, round the retreat of their antient pastor. Such meetings were always treated as seditious by the Jacobins, who, wherever they had power and influence, sent an armed force to disperse them, which was constantly represented as quelling an insurrection. But there is every reason to disbelieve these representations. Dumourier^{*} commanded in la Vendée till the end of January 1792: during that time frequent denunciations were made to him, and he went with his aides-de-camp

¹ Annual Reg. p. 432. Moniteur for May, 1792.

^{*} Vie de Dumourier, tom. ii. liv. 3. c. 6. Ann. Reg. 1792, p. 434.

to observe their meetings ; but there never was a shot fired within his jurisdiction, and he never had occasion to confine more than two priests on any suspicion of seditious motives, and one of those was a Constitutional rector persecuted by the Constitutional bishop.

“ The decree was passed on the twenty-fifth day of May 1792, which condemned the non-juring clergy to banishment. About the time of the Federation, which followed, many of the clergy were put to death, with circumstances more or less sanguinary ; great numbers also were crowded together in gaols, and other places of confinement ; 200 at Mons ; 300 at Cennes ; others at Nantz, Port Louis, and other towns. They were for ever accused of creating those disturbances, of which they were themselves the victims ; and the whole was, with equal injustice, imputed to the King even in the National Assembly itself¹. ”

By an edict of the constituent assembly there was a general sale of all ecclesiastical property, and every kind of property con-

¹ Ann. Reg. p. 501.

ned with churches or charities was confiscated. The magnificent church of St. Genevieve, at Paris, was changed by the National Assembly into a repository for the remains of their great men, or rather into a pagan temple, and as such was aptly distinguished by the name of the Pantheon, with the inscription, *Aux grands hommes la Patrie reconnoissante*, on the front, according to a decree proposed by the impious Condorcet. To this temple the remains of Voltaire and of Rousseau were conveyed in solemn and magnificent procession^m. The bones of Voltaire were placed upon the high altar, and incense was offered. And when the infatuated multitudes bowed down before the relicks of this arch enemy to Christ in silent adoration, a voice was heard to utter—in this moment of national idolatry—and of avowed attachment to his principles—a *single voice* was heard to utter, in a tone of agony and indignation, these *memorable* words: *O God, thou wilt be revenged!* Search was immediately

^m The same compliment was afterwards conferred upon *Pelletier*, who was assassinated for having *voted for the death of the King*, and upon *Marat*, the *Nero* of the Revolution; and *Mirabeau*, the cause of the *German Union*.

made for the man who thus *dared* to interrupt these rites, and this Abdiel was probably sacrificed to the fury of the multitude. "But his reward is with him."

To the penal laws, pronounced by the Assembly against the clergy, the King refused to give his sanction;—this refusal was made a pretence for the immediate abolition of monarchy. The tenth of August^a, 1792, was the fatal day that fixed its downfall. The faithful Swiss guards of Lewis, and his few loyal adherents, after being attacked by the populace, were sacrificed to the vengeance of a horde of furies, who disgraced the name of men as well as of citizens, and who were instigated by Petion, Manuel, Danton, the new members of the common council of Paris, and other abettors of anarchy and blood.

*Aug. 26, it was decreed, that all Ecclesiastics, who had not taken the national oath, should be transported. The num-

^a Moore's Journal, vol. i. p. 43, 60, 190, 289. Ann. Reg. 1792. p. 516. vol. ii. p. 306, 308.

• Hist. Epochs.

ber of these victims were, 138 bishops, and 64000 priests of the second order.

The month of September was disgraced by a far more sanguinary scene than that which had happened in August. In consequence of a preconcerted plan, a band of assassins, composed of Federés and Marseillois, violated the asylum of the prisons of Paris, made a mockery of the forms of law and justice; and three successive nights and days scarcely measured their assassinations of prepared victims, who had been, from motives of private hatred and revenge, imprisoned. Seven thousand six hundred and five persons were inhumanly murdered, *and the assassins publicly demanded their wages.* Massacres and butcheries were committed in all the prisons and religious houses. “During the short interval between these bloody scenes, the passions of the populace were fired—The relentless Roland had the care of the general police, the bloody Danton was the minister of justice, the insidious Petion was Mayor of Paris, and the treacherous Manuel was procurator of the common hall^p. These magistrates were

^p Preface to Brissot's Address, p. 12.

evidently

evidently either the authors, or the accessories of the massacres of September⁹."

After General Kellerman had given the first check to the Prussians, on the twentieth of September, 1792, he wrote to Servan, the war-minister, for liberty to celebrate a *Te Deum* in his camp, on account of that important affair. "The *song* of the *Marseillois*," replied the minister, "is the *Te Deum* of the French Republic; let it be performed by the music of your army, and by the soldiers'."

A Discourse upon Atheism was pronounced by Dupont, Nov. 6, 1792, and applauded by the Convention^{*}.

⁹ "The most shocking crimes are at this moment perpetrating at the prison of the Abbaye, hard by the hotel, in which I now write—a thing unequalled in the annals of wickedness! The mob—they call them the people here; but they deserve no name, which has the least relation to human nature—a set of monsters have broken into the Abbaye, and are massacring the prisoners." Moore, vol. i. p. 481.

^{*} Moore, vol. ii. p. 56.

^{*} Hist. Epochs, p. 34.

Jan. 21, 1793. The King of France^{*}, after having suffered every indignity and hardship which the ingenious malice of his enemies could devise, was tried, condemned, and murdered upon the scaffold, in a manner that was an outrage to all humanity, justice, and law—for the imputation of offences and crimes, which his accusers had committed, and for the exercise of that prerogative which the new constitution had given him. “The French nation, who had endured the cruelties of Lewis XI, the treachery of Charles IX, and the tyranny of Lewis XIV, condemn and execute, for the pretended crimes of cruelty, treachery, and tyranny, the mildest, most just, and least tyrannical prince, that ever sat on their throne.”

Oct. 16. The Queen of France^{*}, after having been exposed to every hardship and distress, that could give torment to a person of her rank and sex, shared the fate of the King. May 12, 1794. The Princess

^{*} See Hist. Epochs. Ann. Reg. and Moore, vol. ii. p. 566, to the end of the volume. New Ann. Reg. p. 136.

^u Ann. Reg. p. 272. Moore's Journal, vol. ii. p. 449.

Elizabeth likewise, a lady of the most unblemished purity of character, whose only crime it was to be Sister to the King, by a refinement of cruelty peculiar to the French Revolution, was executed the *last* of twenty-six persons, who were carried to the scaffold in one day*.

It was announced† to the Convention, Oct. 17, 1793, that the Bishop of Moulins had officiated in a red bonnet and with a pike, instead of a cross and mitre. Every external sign of Religion was abolished. The inscription on burying grounds was, that "Death is only an eternal sleep."

Oct. 25, a new Calendar‡ was proposed and adopted by the Convention, with a view to obliterate the remembrance, as well as the observance of that holy day, which has been from the earliest times consecrated to the exercise of public devotion. Festivals were appointed at stated periods, similar to those which were established in times of Idolatry—to the Vir-

* New Ann. Reg. p. 364.

† Gent. Mag. Oct. 1794, p. 367.

‡ Ann. Reg. p. 279.

tues—to Genius—to Labour—to Opinion
—to Rewards*.

The

* In November “a deputation from the societies of Versailles was admitted to the bar, loaded with chalices, crosses, and other ornaments, from their Churches. ‘The Priest of the Roman Church,’ said they, ‘the Bishop of the department of Seine and Oise, is dead. Will you suffer a new one to be elected? Will you, who have overturned the Throne, suffer the Pontifical Canopy to remain? Will you, who have broken Crowns and Sceptres, preserve their proud rivals, the Mitre and the Cross? The law does not prescribe, that the Jews shall have Levites, or the Protestants Ministers—why then should it give chiefs to a set who have so long tormented mankind? The citizen and the legislator ought to acknowledge no other worship than that of Liberty, no other Altars than those of their Country, and no other Priests than the Magistrates. Do you, Legislators, like that of the Hebrews, come down from the mountain, break in pieces the Golden Calf, and let the Ark of the Constitution be the only idol of the French.’—Inserted in the Bulletin.”

“Chaumette moved the council to declare, that if any commotion is stirred up in favour of fanaticism, all the Clergy shall be imprisoned. (Applauded.) And considering, that the people of Paris have declared, that they acknowledge no other worship than that of Reason and Truth—the council resolves:

1. That all the Churches and Temples of different religions and worship which are known to be in Paris, shall be instantly shut.

2. That

The plunder of the Churches produced near 1,350,000 sterling; and through the whole extent of France there no longer remained a sacred vase, not even in the domestic chapels^b.

“ At

2. That whatever troubles may ensue in Paris, in consequence of religious motives, the Priests and Ministers of the different religions shall each be particularly responsible.
3. That every person requiring the opening of a Church, or Temple, shall be put under arrest as a suspected person, &c. &c.”

“ Sunday, Nov. 17. “ Anacharsis Cloots did homage to the Convention, and made the following proposal :

“ It is now become an acknowledged truth, that the adversaries of Religion have well deserved of mankind. On this account I demand, that a statue be erected to the first abjuring Priest in the Temple of Reason. It will be sufficient to name him to obtain a favourable decree of the National Convention. It is the intrepid, generous, and exemplary John Melier, Rector of Estrepiigny, in Champagne, whose Philosophical Testament spread desolation in the Sorbonne, and among all those sects who worship Christ. The memory of that honest man, branded with infamy under the ancient government, ought to be restored in the reign of Nature. The proposal of Cloots was referred to the Committee, and adopted.”

^b Count de Montgaillard quoted in the New Ann. Reg. 1794, p. 345. “ The Sans Culottes considered them-

At this period the phrensy of impiety^a was carried to the highest degree of absurdity. A most indecent scene was acted in the Convention. Gobet, the Republican Bishop of Paris, with his grand vicars, and other unworthy members of the ecclesiastical body, *entered the ball with the constituted authorities, and the Ecclesiastics solemnly resigned their functions, and abjured the Christian Religion.* Several of the Ecclesiastics, both Catholic and Protestant, who were members of the Convention, resigned at the same time; and the celebrated Gregoire^d was the only man, who had the courage to profess himself a Christian.

By the tumultuous applauses of the Convention, *Liberty and Equality*, and a num-

themselves as authorised to plunder every place of worship, public and private, and divided with the Convention large heaps of shrines, figures, and vessels, hitherto used in the offices of Religion; whilst commissioners from the Convention aided the sacrilegious pillage. At Abbeville and other places, the churches were shut, and many of the priests, who still attempted to officiate at their altars, were arrested and thrown into dungeons." Ann. Reg. 1793, p. 280.

^c Nov. 7, 1793. New Ann. Reg. p. 202.

^d Gregoire had distinguished himself very early as the patron of the *Jews*.

ber of allegorical divinities, were consecrated as objects of worship^e; and they have since erected a statue, and instituted a feast to *Ceres*.

The Revolutionary Tribunal was established upon the motion of Danton, March 5, 1793. It authorized the incessant exercise of the guillotine; and thus was confirmed the reign of terror in all its horrors^f. The Tribunal added daily, for a long time, new victims to the thousands who had fallen on the fatal days in August and Sep-

* "Thus, attacking Heaven itself, an impious sect vilified all religions, under a pretence of toleration, and permitted all modes of worship, in suffering them all to be oppressed. In their room, they substituted political irreligion, without comfort for the unfortunate, without morality for the vicious, and without any check for crimes; insurrection was consecrated as the most sacred of duties. (The principle proposed by La Fayette, and adopted by the National Assembly.) Solemn and public festivals were decreed in honour of the basest and greatest criminals." (Of the soldiers set at liberty from the Gallies, and the assassins of Avignon, Nismes, Arles, &c.) Extract from the Emperor's Manifesto, Ann. Reg. 1792, p. 292. The conflagrations and cruelties of Nismes, Avignon, and the Comtat Venaissin, were *justified and praised* by the National Assembly. Ann. Reg. p. 500.

^f See Note (p) page 217. Brissot, p. 25.

tember.

tember. Here the mockery of justice was complete, for in the condemnation of the accused, the conviction of the jury, without the examination of witnesses, or even the confession of the prisoner, was declared sufficient to establish guilt.

In such a state of society, when fortune, honour, and life, depended upon the caprice of sanguinary individuals, it is not surprising, that private assassinations were frequently perpetrated with impunity; and, from the torpor and insensibility that prevailed, were regarded as trivial acts. Suicide likewise became the resource of the unfortunate, especially of those, who had renounced every idea of Religion, the superintendence of a Providence, and of a future existence. Thus those who escaped from the tribunal of the ruling faction, perished by their own hands. Valazé stabbed himself;—Echelle and Condorcet preferred poison;—L'Huillier killed himself in prison,—Rebecqui drowned himself—they were both agents in the atrocities of Avignon, and the second of September.—Hidon, and the academician, Champfort, fell by their own hands—and such was the end of Roland, who was one of the

principal actors in the Revolution of the tenth of August.

The public acts of the representatives of the people record, that at this time, the month of November 1793, the greatest hostility to the ministers of the church prevailed—to the service of the church—to all celebration of devotion—to any profession of Christianity—or even reverence of the name of the Supreme Being. The churches were plundered; the name of God was blasphemed; the clergy were declared to be capable of every crime, and made responsible for every tumult.—And the will of those persons was ordered to be particularly respected, who renounced all worship, except of the Republican Virtues.

On the eleventh of November, the festival of *Reason* and *Truth* was celebrated in the Cathedral of Paris. A woman of infamous character was appointed there to receive the homage, which was denied to the Deity.

See Robison and Barruel, and the Sun Paper, for a description of this impious ceremony.

The

The barbarities perpetrated at Avignon, and at Nantz, by the Revolutionary Committees, and the destructive vengeance inflicted upon the inhabitants and city of Lyons^b, are too flagitious, and too repugnant to every sentiment of justice and humanity, to be detailed.

The adopted plans of *civic education* exclude every idea of the Christian Religion, and of a moral Governor of the world. Obedience to those laws, which were every day changed with the fortune, the capricious temper, and the shifting politics of new legislators, was the only tie that bound children to their duty. Instead of the Gospel, they were taught the Rights of Man; and their only catechism, was the book of the Constitution.

The brave but unfortunate heroes of

^b For proofs of the unparalleled cruelties exercised against the Lyonnois, read their petition, delivered December 29, 1793, by a deputation of the miserable survivors of the cruelties exercised, and horrors perpetrated in that city. It is expressed in the language of the most abject humility, and dictated by agonizing despair. Ann. Reg. p. 275.

Brittany¹ and La Vendée, styled themselves in their public Manifestoes, the Loyal and *Christian* armies—and they bore, as their standard, the Sign of the Cross. To take away all pretence for reproach, they proposed to their enemies, the restitution of their priests, and their religion, and the exemption of their own persons from requisition^k. “No,” replied their oppressors, “submission, or death.” This answer was the signal of destruction. The cause in which Charette, Stofflet, Bonchamp¹, Dalbé, Talmont, La Roche, Jaquelon, and many other chiefs died, gives them an eternal claim to the esteem of every sovereign, and to the veneration of all nations, among whom religion and honour are sacred. The humanity of these royalists afforded a striking contrast to the sanguinary

¹ Life of Charette.

^k “What has more contributed to exercise the fanaticism of the country people towards their priests and their worship, than the *cruelties constantly ordained* by the anarchists against the refractory priests?” Brissot to his Constituents, p. 59.

¹ Bonchamp, when mortally wounded, marked his last moments by an act of generosity; he gave liberty to 5000 prisoners detained at St. Florent. Life of Charette, p. 33.

spirit of their enemies. It showed that Religion is attentive to the rights of humanity, and that impiety is the parent of malice and revenge. Before the atrocious cruelties, exercised by the Jacobins after their defeat at Machecoul, drove the Vendéans to dreadful retaliation, they only caused the hair of their prisoners to be cut off, and then set them at liberty, under a promise that they should not bear arms again during the war;—whilst the Convention decreéd, that those who were taken in arms should suffer death^m. The Convention, unable to reduce these brave men by the sword, resolved to employ fire. On the fourth of August 1793, the decree was passed, which it is impossible to read without horror. It enacted, that the castles, the villages, and the woods, possessed by the rebels, should be burnt, and that the corn should be carried into the interior of the Republic. Each column carried before it the flaming torch—an immense

^m General Danican, who served against the royalists, declared, that they had taken more than 30,000 prisoners, whom they sent back to their friends, and that they committed no cruelty till the example was set them. Report of Carrier, Feb. 22, 1794. New Ann. Reg. p. 318.

number of persons perished, and a tract of country of more than twenty leagues in circumference became a prey to the flames;—men, women, and children, fled to the Catholic army, to escape violence, or death. As a proof of the destruction made by this calamitous war, we may take the report of Carrier.—“In the month of August, the rebels had 150,000 men in arms; but the victories of Montagne and Chollet were so fatal to them, that the reporter passed over fourteen leagues of country entirely covered with their dead bodiesⁿ.”

ⁿ “On the fifth of August 1793, Le Quinio wrote thus to the Convention—‘I have caused 500 prisoners to be shot and drowned, at Fontenai le Peuple. Le Vasseur de la Sarthe caused 700 prisoners to be shot and drowned, between Saumur and Orleans, in parties from fifty or sixty to a hundred.’ The commissioner Garnier wrote thus to the Convention on the tenth of December: ‘I have caused fifty-eight priests to be drowned.’ The same person wrote on the twenty-eighth of November, 1793—‘Ninety priests have just been brought to me; I have drowned them, *which has given me great pleasure*.’—Barrere, in his report of the twenty-fifth of October, says, ‘La Vendée exists no longer; this country is now a vast desert—we have retaken 8000 prisoners.’—From whence it is evident, that the royalists did not shoot those whom they captured.” Life of Charette, p. 32.

In the short space of two years, almost every individual of the principal actors in the Revolution of the tenth of August, was brought to a violent end. Danton and Westerman, the one who directed, and the other who executed, the counsels of the insurgents, perished on the same day, and on the same scaffold°. A similar fate befel many of those who decreed the death or imprisonment of the King. Of the six hundred and ninety-three Members of the Convention, who voted that the King was guilty, seven were assassinated, eight were suicides, thirty-four were proscribed, ninety-two were imprisoned, and sixty-five were guillotined^p.

Thus, for a considerable time in the interior of France, each recent event surpassed in horror that which preceded; and the Metropolis was the centre of Massacre, Atheism, and Anarchy. The conduct of the governors and the governed was equally an outrage to all decorum, humanity, and consistency of conduct. **WHILST THE**

° New Ann. Reg. 1794. p. 364.

^p Hist. Epochs, p. 149, &c. The addition of those who have since suffered in various ways will swell this account to a far greater number.

LEGISLATORS SAT IN SOLEMN COUNCIL TO HEAR THE NAME OF GOD BLASPHEMED, THE RELIGION OF HIS SON ABJURED, AND LAID PLANS FOR THE DESTRUCTION OF MANKIND, THE CAPRICIOUS MULTITUDE APPLAUDED EVERY TYRANT WHEN ON THE THEATRE OF HIS POWER, AND COVERED HIM WITH REPROACHES WHEN HE WAS CARRIED TO THE SCAFFOLD⁹—Such was the fate of Danton, Egalité, and Robespierre.

“ The massacre, in cold blood, of prisoners of war ; the condemnation of persons accused, without form of trial, or proof of guilt ; and private acts of cruelty and oppression, are, unhappily, not without example in the records of human depravity—but the conflagration of 1820 towns, villages, and hamlets, in one portion of its own territory ; the deliberate assassination of women and children, by hundreds and by thousands ; the horrid pollution of female victims, expiring or expired ; and the establishment of a tan yard, under the auspices of government¹, for manufacturing

⁹ Hist. Epochs, p. 110. Moore's Journal, vol. ii. p. 458, 9.

¹ “ This establishment was instituted by the Committee

leather out of the skins of its murdered citizens, are facts, which exclusively grace the blood-stained annals of the Gallic Republic, and give to the Revolution a dreadful preeminence in guilt."

" The massacre of St. Bartholomew, an event that filled all Europe with consternation, the infamy and horrors of which have been dwelt on by so many eloquent writers of all religions, and that has held Charles IX. up to the execration of ages, dwindles into child's play, when compared to the present murderous Revolution, which a late writer in France emphatically calls, *a St. Bartholomew of five years*. According to Mr. Bossuet, there were about 30,000 persons murdered in all France on that day—there have been more than that number murdered in the single city of Lyons, and its neighbourhood—at Nantz, there have been 27,000—at Paris 150,000—in La Vendée 300,000.—In short, it appears that there have been two millions of persons murdered in France, since it has

mittee of Public Welfare, of which citizen Carnot, afterwards one of the five Directors, was at that time a leading member." Gifford.

called

called itself a Republic, among whom are reckoned 250,000 women, 230,000 children (besides those murdered in the womb), and 24,000 Christian priests *."

I forbear to mention examples of *female* ferocity, of *infant* barbarity †, produced and encouraged by this *truly* diabolical system.—It is in vain that English advocates for *French liberty* bring forward *The Jaquerie* ‡ to notice, and attribute the atrocities of the Revolution to the *peculiar* character of the *French people*.—Austria, Bohemia, Hungary, and Transylvania †, Suabia, Franconia, and *Ireland* incontestably prove, that its abominable principles will *every where* produce the same effects †.

* Gifford's Preface to the Translation of Gen. Dancican's Banditti Unmasked.

† See Ann. Reg. p. 118.

‡ The *Jaquerie* was an insurrection of the French peasantry in the reign of John King of France, in the year 1358. It was soon suppressed by a party of the nobles and gentry of the kingdom; and the leader of the insurrection, one *Jaques* of Clermont, was taken and hanged.

† See Barruel, vol. ii. p. 250.

‡ See Jackson's Narrative of Cruelties in Ireland—Irish Manifestoes in the French style of *extermination*.

“ To

“To keep the minds of the Parisians in the fever of dissolute gaiety, they are at more expence from the national treasury for the support of the *sixty* theatres, than all the pensions and honorary offices in Britain, three times told, amount to. Between the tenth of August 1792, and the first of January 1794, upwards of two hundred *new* plays were acted in the Parisian theatres. Their *immorality* and their barbarism exceed all conception. All the voluptuous sensuality of antient Rome was brought upon the stage. No decoration was spared, that could dazzle the eye, and the dialogue and representation were calculated for inflaming the passions and nourishing the hatred of all subordination.” The consequences of this state of morals are shewn in a striking manner, by the calculation in 1793—that one hundred and fifty divorces took place in every month in Paris, after the decree relative to marriage.

After the downfall of Robespierre, the effusion of blood began to abate. On the twenty-eighth of May, 1795, Lanjuinais

* Robison, p. 252.

obtained a decree for the freedom of religious worship—and on the twenty-seventh of June following, the churches in Paris were opened, and service was performed with great ceremony. “ The Convention authorized the different Communes to make use of the churches not sold, for the purposes of worship, and subjected the ministers to a declaration only, before the municipality, of their submission to the laws. This appearance of toleration in the government diffused general satisfaction, and facilitated the peace with the insurgent western departments^a.

“ In the spring of 1795, the Constitutional Bishops published a circular letter, or provisional code, as a guide for the faithful. The whole of the doctrines taught by the Apostolic and Roman church, defined by the œcumenical councils, and explained by Bossuet, were adopted as the standard of Catholic belief....A second encyclical letter appeared at the end of the year. The authority of the church, according to the

^a Robespierre had acted the part of Pontiff at a festival to the *Eternal*, in order to satisfy the people, by seeming to put an end to Atheism.

system of these reformers, resides in the body of the Bishops; and although the Bishop of Rome holds the first place in this community, his titles, or claims of being the Universal Bishop, or Bishop of Bishops, have no foundation in truth....These circular letters are signed by thirty-four Bishops.

“ A number of ecclesiastics, who had assembled in the month of March, at Versailles, for the purpose of holding a Synod, were dispersed by an order from the executive power; since which no Public Assembly of divines has been held.....Great animosities prevail between the dissenters, or non-conformists, and the intruders, or constitutional priests. Pastoral letters have been published by Bishops, in which Christianity is represented as being the original declaration of the Rights of Man^b—and the union of the throne and the altar is represented as the most Antichristian of political or religious institutions^c.” The Government seems to stand aloof from the

^b See *Weisshaupt's Christianity* in the former part of this chapter, p. 182, 183.

^c New Ann. Reg. 1796, p. 241, 242, &c.

contest ; but, from what we have seen of their system, we must suppose that they secretly direct it. And when the manner in which the vacant sees and cures have been filled up, since the slaughter and banishment of the non-juring clergy, is recollected, it can scarcely be doubted that these circular letters, disputes, and seeming toleration, are a part of the system which has constantly directed the rulers of France. "The Bishops^d were commonly *recommended from the great mother club at Paris*, to the affiliated societies, and by their means elected....Of course the only qualification regarded in prelates so chosen, was the orthodoxy, not of their religious, but political, creed...Very few indeed of the new rectors and vicars were men of character...and as, after all, many were still wanting for the vacant cures, many of the laity were ordained with little or no inquiry; even (as Mr. Serey, *Constitutional* Vicar General to the new Bishop of Perigueux, complained to the National Assembly) 'labourers who had thrown away their spades, tradesmen who had deserted their em-

^d New Ann. Reg. p. 126.

ploy-

ployments, vagabonds and libertines, who had not found admittance into civilized society."

Of the actual state of France at this moment^e, we can best judge by the public declarations and public conduct of its rulers. Certain it is, that the tyranny of the Directory was never more absolute, and that the Directorial palace, notwithstanding their pretended equality, is the seat of the most excessive tyranny, as well as of every vice which can disgrace mankind; and that the poverty of the people is extreme^f—That the Directors themselves are more perfidious, and more disposed to be corrupted, than the most venal ministers ever were, we may appeal to America, and to Switzerland—Harper, Pickering, and Lavater, who feel a noble indignation at the wrongs intended, or inflicted upon their injured countries, attest the baseness and the dis-

^e August, 1798.

^f Their *language* begins now to take the tone of despotism. The Address of the French *Proconsul* to the five Directors at Rome, on their late removal, concludes thus; "the Great Nation *wills it*, and *its will must be obeyed*."

honour of the Rulers of France^s. That the most gross and flimsy hypocrisy, pretending a regard for all religions in turn, as it suits the ambitious views of the conqueror, whilst his object is to subvert every establishment, both civil and religious, is one of the *Republican virtues*, we may appeal to the Proclamation of Bonaparte^h to the inhabitants of Egypt.—Last year he flattered with the warmest professions of regard for the Catholic faith, the sovereign Pontiff, whom he immediately after drove into want and exile; and now he is professing an ardent zeal for the religion of the Mahometans, whilst he invades their dominions, and ravages Egypt with fire and sword^l.

While

^s See Harper's Pamphlet; the "Correspondence of the American Ministers to France, presented to Congress April 3, 1798," printed for Debrett; and Lavater's Letter to the Executive Directory.

^h See his character drawn by Mallet du Pan, in his work on the Destruction of Helvetic Liberty.

^l *The following is the translation of the authentic Proclamation issued by BONAPARTE, in the Arabic Language, on his landing in Egypt.*

In the name of God, gracious and merciful.—There is

While a direct proof of the hostility of the ruling powers of France against Chris- tianity

is no God but God ; he has no son or associate in his kingdom.

The present moment, which is destined for the punishment of the Beys, has been long anxiously expected. The Beys, coming from the mountains of Georgia and Bajars, have desolated this beautiful country, long insulted and treated with contempt the French Nation, and oppressed her merchants in various ways. Bonaparte, the General of the French Republic, according to the principles of Liberty, is now arrived ; and the Almighty, the Lord of both Worlds, has sealed the destruction of the Beys.

Inhabitants of Egypt ! When the Beys tell you the French are come to destroy your religion, believe them not : it is an absolute falsehood. Answer those deceivers, that they are only come to rescue the rights of the poor from the hands of their tyrants, and that the French adore the Supreme Being, and honour the Prophet and his holy Koran.

All men are equal in the eyes of God : understanding, ingenuity, and science, alone make a difference between them : as the Beys, therefore, do not possess any of these qualities, they cannot be worthy to govern the country.

Yet are they the only possessors of extensive tracts of land, beautiful female slaves, excellent horses, magnificent palaces ! Have they then received an exclusive privilege from the Almighty ? If so, let them produce it. But the Supreme Being, who is just and merciful towards all mankind, wills that in future none of the inhabitants of Egypt shall be prevented from attaining

tianity is afforded by the persecution^k and oppression exercised against its professors, an indirect,

to the first employments and the highest honours.—The Administration, which shall be conducted by persons of intelligence, talents, and foresight, will be productive of happiness and security. The tyranny and avarice of the Beys have laid waste Egypt, which was formerly so populous and well cultivated.

The French are true Mussulmen. Not long since they marched to Rome, and overthrew the Throne of the Pope, who excited the Christians against the professors of Islamism (the Mahometan religion). Afterwards they directed their course to Malta, and drove out the unbelievers, who imagined they were appointed by God to make war on the Mussulmen. The French have at all times been the true and sincere friends of the Ottoman Emperors, and the enemies of their enemies. May the Empire of the Sultan therefore be eternal; but may the Beys of Egypt, our opposers, whose insatiable avarice has continually excited disobedience and insubordination, be trodden in the dust and annihilated!

Our friendship shall be extended to those of the inhabitants of Egypt who shall join us, as also to those who shall remain in their dwellings, and observe a strict neutrality; and when they have seen our conduct with their own eyes, hasten to submit to us; but the dreadful punishment of death awaits those who shall take up arms for the Beys, and against us. For then there shall be no deliverance, nor shall any trace of them remain.

Art. 1. All places which shall be three leagues distant from the route of the French army, shall send one
of

indirect, but ample, attestation to the same fact is obtained, by the new and popular sect

of their principal inhabitants to the French General, to declare that they submit, and will hoist the French flag, which is blue, white, and red.

Art. 2. Every village which shall oppose the French army, shall be burned to the ground.

Art. 3. Every village which shall submit to the French, shall hoist the French flag, and that of the Sublime Porte, their Ally, whose duration be eternal.

Art. 4. The Cheiks and principal persons of each town and village shall seal up the houses and effects of the Beys, and take care that not the smallest article shall be lost.

Art. 5. The Cheiks, Cadis, and Imans, shall continue to exercise their respective functions ; and put up their prayers, and perform the exercise of religious worship in the mosques and houses of prayer. All the inhabitants of Egypt shall offer up thanks to the Supreme Being, and put up public prayers for the destruction of the Beys.

May the Supreme God make the glory of the Sultan of the Ottomans eternal, pour forth his wrath on the Mameloucs, and render glorious the destiny of the Egyptian Nation.

* " If there is any thing that meets with discouragement from government in this country, that refers to public instruction, it is the remains of the Roman Catholic Religion, which, with all the letters and laws of tolerance which have been passed, has not been able to raise itself up from under the crush of the interdict which the combined powers of philosophy and terror have

sect¹ of the *Theophilanthropists*. Nor is this the least curious feature in the important aspect of the present times—While they profess to act solely upon the principles of natural, they boldly borrow the truths of revealed, Religion; while they affect to attain their knowledge by sentiment and reason only, they unblushingly transcribe^m into their code, whole pages of the inspired Volumes. This sect must therefore have taken its rise from one of these two motives;—either some persons feeling the necessity and importance of establishing some religious principle, as a support to moral vir-

laid on it.” Mr. Stone’s intercepted letter to Dr. Priestley, printed for J. Wright, 1798. p. 25.

Mr. Stone is in the secret, and is the advocate for the measures of the present French Government—It is natural therefore to suppose, that, in his *Philosophical Dictionary*, *transportation to Cayenne*, is synonymous with *tolerance*.

¹ “ You have heard, no doubt, of the new sect which now has usurped every church in Paris, under the name of Theophilanthropism. This sect is prohibited by the government.” Ibid.

Mr. Stone incautiously tells the real truth in the first sentence. Is it possible that, under the present strong and despotic Government of France, a sect prohibited by it, should have usurped all the churches in Paris?

^m See the manual of the Theophilanthropes, translated by John Walker, particularly p. 14—17.

tue,

tue, yet aware that Christianity would not be tolerated by the Government, have borrowed the fancies of Revelation, but concealed the source from whence they are derived, in order to avoid the combined persecution of *philosophy and terror* ;—or its founders have co-operated with the wishes and views of the ruling powers, and, perceiving that some religion is indispensably necessary to the feelings and wants of mankind, in order to prevent those wants from being relieved, and those feelings from being gratified by the effectual aid of Christianity, have formed a religious system, from which the very idea of Revelation is excluded.

The Directory, incensed to desperation by the nearly total destruction of their fleet in the Mediterranean, where the peculiar favour of Providence has added another victory to our naval glories of the present war, has recourse to new requisitions to prop up the colossus of its power, and strengthen its enormous dominationⁿ. At the
same

ⁿ “ A new requisition has been imposed throughout France, more severe than any former one. Persons evading it, are disqualified from the succession to hereditary and other property. It is likewise decreed, that

same time it is particularly to be remarked, that they continually furnish a justification of the sketch which we have endeavoured to draw, of the recent horrors of France; for, during the celebration of a public festival, when the Directory are proclaiming the greatness and the fame of the Republic, they advert almost involuntarily to the crimes and miseries of the Revolution. "Let us leave to restless and discontented spirits, the task of throwing a little shade on the picture of our glory, by preserving in a few minds a hatred for the Revolution, by incessantly holding up to our view *the melancholy image of the calamities by which it has been accompanied*; as if the enormities of guilt could disgrace the work of virtue."

Such is the Infidel power that has arisen in France—such the conduct of the Philosophists and their disciples, who, while they sound their own praises through the world,

no person can legally marry, without having previously served in the army during the term of four years." Sun Paper, Oct. 1, 1798.

* This is part of the speech of Treilhard, President of the Directory, on the Fête of the foundation of the Republic. Morning Chronicle, Oct. 5, 1798.

cannot

cannot conceal their true nature, disposition, and crimes, under the mask of Republican virtue^p. *Presumptuous—self-willed—despising dominion—not ashamed to speak evil of dignities—promising men liberty, and being themselves the servants of corruption—denying the Lord that bought them—bringing upon themselves swift destruction—beguiling unstable souls—speaking great swelling words of vanity—turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ—standing up against the prince of princes^q—following the SECOND BEAST, who has all the powers of the FIRST BEAST, and who has produced an IMAGE, to which all the world is called upon to bow down.* Thus do the Revolutionists of France illustrate the meaning of the Scriptures, and reflect the figures of Anarchy, Tyranny, Apostasy, and Infidelity, which the *Prophets* have drawn—Thus do their VERY EFFORTS to destroy Religion, when considered as having been PREDICTED, establish it with INCREASING GLORY upon a ROCK, which will be found to brave the storm which now assails it.

^p Introductory Chapter, vol. i. p. 380, 381.

^q Introductory Chapter, vol. i. p. 301, 302, 303.

Conclusion of the Chapter on Infidelity.

I have now, I trust, convinced my Readers, that the opinions advanced respecting the *Infidel* Antichristian Power, are capable of being clearly proved. If what I have said, upon a subject fraught with the dearest interests of man, should awaken the attention of the public, more able Advocates for truth may search into the sacred depths of Prophecy; and they, I doubt not, will confirm this plain interpretation, which *Events* have rendered obvious. But, in the mean time, I must beseech the Reader to consider, whether the *present* state of the world does not tend to elucidate and strengthen this interpretation; and with it, the opinion of Sir Isaac Newton, and some other Commentators, that “the overbearing tyranny and persecuting power of the Antichristian party, which had so long *corrupted* Christianity, and enslaved the Christian world, *must be put a stop to and broken in pieces* by the *prevalence of Infidelity*, for
some

some time before primitive Christianity would be restored *."

We have seen the progress of Infidelity accelerated with a force that is truly astonishing. No people has escaped a taint from its contagious breath.—Papists and Mahometans, Jews and Christians have felt its baneful influence*. We have seen the *Papal* power, first weakened by the Reformation, shaken to its centre by the Revolutionary Infidels of France.—We have seen the same instruments of Divine vengeance, *attempt* to dismember the most important part of the Turkish dominions*,
from

* See Introductory Chapter.

* See David Levi on the Old Testament. He laments the extraordinary scepticism which has lately infected this people, but considers it as a *sign* of the near approach of the time of their restoration to their own land; it having been predicted by their Prophets, that such a state of *general unbelief* should precede the accomplishment of the promises of God.

See also the very extraordinary Memorial of the Jews in *Germany*, denying the *inspiration* of the Scriptures, and offering to unite with the *Protestant Philosophers* in their attempts to establish *natural Religion and Morality*. Mr. De Luc's excellent Answer to this Memorial will highly gratify the Reader who wishes for further information upon this subject.

* The following extract, of *unquestionable authority*,
from

from the Empire of the *Mahometan* Power of Antichrist; and though this attempt has apparently failed, we shall not find our-

from an intercepted Letter, written by citizen Boyer, Etat Major in Bonaparte's army, and dated, Grand Cairo, July 28, 1798, proves, beyond a doubt, that *an establishment in Egypt and Syria*, was the object of this extraordinary expedition. It certainly had an *ultimate* view to our possessions in India; but it was never intended that this army should go thither. "...Fraught with these ideas, and to indemnify herself for a loss [meaning the loss of the West India Colonies, and the destruction of her commerce] which seems almost *real* —the Government have turned their eyes towards *Egypt and Syria*: countries which, by their climate, goodness, and fertility of soil, may become the granaries of the French commerce, her magazine of abundance, and, by the course of time, the depository of the riches of India. It is most indubitable, that *when possessed of, and regularly organized in these countries, we may throw our views still farther, and, in the end, destroy the English commerce in the Indies*, turn it to our own profit, and render ourselves the sovereigns also of *that*, of Africa, and Asia. All these considerations united have induced our Government to attempt the expedition to Egypt. That *part of the ROMAN POWER* [Introductory Chapter, Class II.] has been governed for many ages, by a species of men called Mamalucks, who have Beys at the head of each district. These deny the authority of the Grand Seigneur; governing themselves despotically and tyrannically a people and a country, which, in the hands of *a polished nation*, would become a source of wealth and profit."

selves

selves authorized to conclude that Empire secure from any future attack, when we recollect the activity and machinations of a Power that has succeeded in its enterprises, beyond all calculation of probabilities. Of this, however, no very confident opinion can yet be formed". We *know* that both the Mahometan and Infidel Powers *must fall*, as well as the Papal Power; but whether *France* will extend her conquests over the Ottoman Empire, and, "pour out the vial upon the Euphrates;" or whether the exasperated Turk "will" again "rise up with great fury to destroy"—whether the worshippers of the Papal Beast will "strengthen themselves for the battle," or whether the power of the Greek Church will be involved in the work of wrath, both as *executing* and *suffering* punishment, time alone can determine; we "hear of wars, and rumours of wars," and we may be certain, that "the days of vengeance are near, even at our very doors," *if it can be doubted that they are begun*. But THE END IS NOT YET*. Much remains to be done

* See Introductory Chapter.

* I am happy in having the concurrence of the Bishop of Rochester, as expressed in his Letter to Mr. King.
From

done before the mystery of God's Providence shall be finished, and flash conviction on an unbelieving world.

It has been objected, that the fall of the

From his Lordship's able elucidation of the xviiiith chapter of Isaiah, which accords with my system of Interpretation, and which was published *since* this work appeared, I present my Readers with the following valuable extract.

“ I fear I see too clearly the *rise* instead of the fall of the *Antichrist of the West*. Or rather I fear I see him rapidly advancing to full stature and ripe age. His rise, strictly speaking, the beginning of the monster, was in the Apostolic age; for it were easy to trace the pedigree of French Philosophy, Jacobinism, and Bavarian Illumination, up to the first heresies. But it is now we see the adolescence of that Man of Sin, or rather of Lawlessness, who is to throw off all the restraints of religion, morality, and custom, and undo the bands of civil society. That Son of Perdition, who is to rise out of an apostasy; that Son of Perdition, who shall be neither a Protestant, nor a Papist; neither Christian, Jew, nor Heathen; who shall worship neither God, Angel, nor Saint—who will neither supplicate the invisible Majesty of heaven, nor fall down before an idol: He will magnify himself against every thing that is called God, or is worshipped; and with a bold flight of impiety soaring far above his precursors and types in the times of Paganism, the Sennacheribs, the Nebuchadnezzars, the Antiochus's, and the Heathen Emperors, will claim divine honours to himself exclusively, and consecrate an IMAGE of himself.”

Pro-

Protestant powers of Holland and Switzerland, militates against this scheme of Prophecy, which supposes the present tyranny of France designed to execute the judgments of God upon the kingdom of the Papal Beast. But surely few objections can be more futile. The word of the Lord appears to be express upon this subject also. "They" (the false teachers) "shall even *allure* those who were clean escaped from them which live in error," and the promise of protection and deliverance is given *only* to those, who "shall continue faithful unto the end." We have seen, in the former part of this Chapter, that *Holland* "was the grand asylum of Infidelity in the north, the nursery and chief propagator of its works, by the *licentious liberty* allowed to the press"—We have seen her "support its cause, and basely yield to the torrent, *because* the enemy represented, that she would be unable to resist it;" and resign the establishment of that Religion, which preserved her in the purer days of infancy, to the dictates of Distrust, Avarice, and Indifference to the cause of Christ.—Can we suppose, that such a nation as this, *because* she enjoyed the light and rational freedom of the Reformed Church,

Church, would be saved by *a miracle*, when she neglected, perverted, nay, threw away these blessings? It is not the *name* of Christians, but the *spirit*, which will be found a security in this “day of *trial*, which is come upon *all the earth*.”

With respect to Switzerland, we need not observe that, *as a state*, the greater number are Popish Cantons.—We have seen, that its *Protestant* Cantons, particularly that of *Berne*, and the *Pays de Vaud*, have been long infected by the poison of Infidelity, daily issuing from that *polluted spring, Geneva*; which, “though Calvin’s own town,” as D’Alembert triumphantly observed, long ago, exchanged his principles, for those of *the Philosopher of Ferney*. And this city must, perhaps, be allowed the *earliest* claim to infamy, as a *seminary of corruption*, from the multitude of pupils and emissaries educated and sent forth under the immediate influence of Voltaire and Rousseau.

It is impossible to read “the destruction of the Helvetic League, and Liberty,” without astonishment at the infatuation which palsied their strength, and gave up
these

these *Republicans* to the horrors of French tyranny.—It is evident that, humanly speaking, *arms* could not have conquered them, had they steadily resisted these invaders of their ancient liberties and independence. But, contaminated in their cities and towns by the principles of Voltaire's system (a subject passed over by M. Mallet du Pan), which it is well known had even penetrated into the recesses of their mountains, they subjected themselves to the punishment of blindness to the designs and artifices of their enemy, till treachery baffled their counsels, and energy became useless. Unhappy People! Could not the simplicity of your manners, the superior purity of your morals, yet but *partially* injured by the corrosive touch of *the Destroyer*—could not these protect you from the general delusion? How loudly then do you proclaim, that A STEDFAST ADHERENCE TO THE RELIGION OF CHRIST, is the "one thing needful" to our preservation!

Listen ye apostate states of Germany!
 Listen, and be wise in time! Ye seem
 "to have a space allowed you for repentance;" reject not the mercy of your God!

VOL. II.

T

Far

Far be it from me to say that "our mountain stands strong, and shall never be moved." The ark of the Lord was a security to the Jews, only so long as they obeyed his commandments. And the Church of England will be our protection, only so long as we feel the value of the Gospel, believe in its doctrines, and obey its precepts. But, considering the established Church of England as founded upon Apostolic authority, as containing and teaching the uncorrupted doctrines of the Gospel, and as the purest church existing now on earth, I venture to affirm, that to this invaluable blessing do we primarily owe the signal marks of Divine favour, by which we are so peculiarly distinguished.

The opinion of the learned and enlightened Grotius, respecting the Church of England, as it must be allowed to be *unbiased*, will perhaps be allowed to be important. In a letter, dated 1638, to a Dutch divine, concerning the Reformation, he says, "You see how great a progress they have made in England, in purging out pernicious doctrines; chiefly for this reason, because they who undertook that holy work, admitted of nothing new, nothing of their own, but had their eyes wholly fixed upon another world." In 1645, he writes, "The English Liturgy was always accounted the best
by

It is not within my province, to paint the political greatness of Britain; at a moment when so many other states are either blotted from existence, or are sinking, with disgrace, into ruin. Other pens must describe the glorious contrast she exhibits, when compared with all the Powers on earth, in spirit, in principle; in public faith, unfulfilled honour, loyalty, justice, charity—in trade, opulence, and population—in the splendor of her victories, *since unconnected* with the powers she *could not, cannot save*; and in the magnanimity of her conduct, amidst unprecedented provocations.

But it is strictly my office, to mention with exulting gratitude, that Britain's Sovereign has not listened "to the spirits, which already have tempted so many of the kings of the earth to join the league

by all learned men." And in 1638, he professed it to be his firm opinion, that "*the Church of England was the likeliest to stand of any Church that day in being.*" See Clarke's Grotius. It is certain, that he esteemed the form of Church Government in England, as exceeding all others in the Christian world in primitive excellence, that is, in other words, Apostolic authority.

against the Prince of Princes^a—that, foremost to honour his religion, protect his servants, and give glory to his name, HER KING, and HER PEOPLE, collectively considered, have as yet stood firm against the assaults and artifices of Infidelity, *because these circumstances prove the prosperity of this country to accord, as strictly as the adversity of other nations, with the explanatory principle derived from these researches into the Prophecies.*

For, while, with the whole world, I attribute in the most decided manner the present state of this kingdom to the measures early adopted and steadily pursued by its Government, I conceive it to be the highest panegyric that can be passed upon any Minister, to consider him as raised up by God at this important period, to be the favour of his country, and look to a higher source for the enjoyment of such a distinguished blessing.

Guided by these opinions, I hesitate not to mention among the various causes which,

^a Rev. xvi. 13, 14.

with

with the blessing of God, have protected the principles of the nation at large, from the machinations of Jacobinism, and have produced the marked difference in our conduct in the day of trial, from the conduct of our Protestant brethren on the continent; the Society formed for the suppression of vice and immorality, by the express authority of a Royal Proclamation^a, the establishment of Sunday Schools^b, at
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^a The Royal Proclamation was issued in the year 1793, and the Society formed under the immediate patronage of the King.

^b By Mr. Raikes of Gloucester. Many thousand Sunday Schools have been established, or in part supported, by the fund raised by voluntary subscription for this purpose; and the number maintained and encouraged by private charity is very considerable. This institution, like every other, *may* be abused; but its beneficial effects, under the direction of a resident clergyman, are obvious; and experience, the best test, has abundantly proved its general utility.

I have been informed since the first publication of this work, that the zeal for Sunday Schools is rapidly declining, although another reason has been added for its increase. Our adversaries, baffled in their attempts to make the lower classes of our people *Infidels*, are in many places now straining every nerve to make them *Fanatics*. They remember the success of the *Puritans* in the time of Charles I. and having infused into the sect of *Methodists* the principles of enmity to the Church

the suggestion of a private Individual; and the Institution, for which we are indebted to

and to the State (principles which till lately the Methodists professed to abhor), they are daily strengthening the numbers and the power of these enthusiasts, as *instruments* for the destruction of both. This is not a place to discuss this important subject. Yet I beg to submit the following questions to those sincere well-wishers to the cause of Religion and Government, who have unfortunately listened to the objections which have been artfully raised against this truly Christian Institution.

Which countries have most easily fallen victims to the reigning delusion? Those in which religious knowledge abounds, or those in which ignorance and superstition prevail? Do not all the common village-schools, as well as all those established by *Sectarists* and *Philosophists*, teach *Reading*? And what more is taught at Sunday Schools besides the principles of the Gospel, which was expressly addressed to the poor, as well as to the rich, and which strikes at the root of all immorality, and makes "obedience to all who are in authority," a sacred duty? Which are the most likely to make peaceable, honest, and industrious subjects, or to withstand the artifices of our enemies, those whose minds are early impressed with a belief in the overruling Providence of God, and in a future state, and are accustomed to repeat the excellent Catechism, and to join in the established worship of the Church, or those who have neither principles, prejudices, nor habits to direct and to defend them? Are not the peasantry of Scotland remarkably well informed, and the

pea-

to Female genius and piety; because I am well assured, they will be allowed to hold a distinguished place, by those who have had the means of judging of their extensive influence; because they strongly mark the National Character; and because it must

peasantry of Ireland as remarkably ignorant? Which of these make the best soldiers, sailors, labourers, mechanics, servants? Which of these have been led into a savage rebellion, and which have been *recalled* to a sense of religion and loyalty when far advanced in the paths of Infidelity and Democracy? How can we more effectually contradict the artful and malevolent assertions of our enemies respecting the inattention of our Clergy to the souls of the people committed to their care, than by this mode of religious instruction, which, besides the positive advantages it affords the scholars, almost obliges the ministers to become personally acquainted with the characters and wants of their parishioners. Is it not the duty of the shepherd to feed his flock *within* the fold *appointed* for their preservation, when wolves are prowling round the country for prey? Will not the *Master* of the flock require his sheep at the hands of those shepherds who lose them through negligence?

° Mrs. H. More. Millions of copies of Tracts, written with the most interesting simplicity, and with the force of truth, in the various forms of Tales, Ballads, Lectures, &c. and uniting, in a most singular manner, amusement and instruction suited to the times, have been distributed among the lower ranks of people since the opening of the Cheap Repository.

be granted to be a singular circumstance, that we should have been thus strengthening ourselves for the Conflict, while all other nations have relaxed in vigilance. The rapid progress of a systematic disregard to the Sabbath, arising partly from misrepresentations of its origin, and design, and partly from the growing indifference to the ordinances of Religion, received a powerful check at a most important period. The attention was recalled to its original institution as "a day of rest, to be kept holy to the Lord;" and to the authority of those Commandments which our Lord declared to be in force for ever. The practice of the primitive ages of the world, as far as we can learn any thing upon the subject from the testimony of profane, as well as sacred writers, and of the early Christians, was appealed to, and shown to have been equally removed from the strictness of the Jewish Law, the severity of Puritanical manners, and the thoughtless gaiety authorized and promoted by the Church of Rome.—It is to be feared, that too many of our Protestant brethren have been led to consider festive mirth, and social amusements, as at least a harmless employment of that part of the day,

day, not spent in public worship; and it must be confessed, that too many of all ranks in this nation often pass the whole in secret riot and intemperance, or in open violation of the laws of God, and of their Country. Yet, however deeply we lament that one day in seven is not more generally dedicated to the business of Eternity, and the pleasures of Devotion, it must also be acknowledged, that a great proportion of the inhabitants of Great Britain devote this sacred day to the duties of Religion, according to *the doctrine of our Churches*, and *the spirit of our Laws*. And when it is considered, that we are principally indebted to the observance of the Sabbath, for the sense of Religion retained by the lower classes of society (the reflection will indeed be applicable to all), and that ignorance has been ever found an easy prey to artifice; may we not venture to ascribe these novel institutions, at the critical time they were introduced into this kingdom, to the gracious interposition of Him "who giveth wisdom," in order to check, by the increased diffusion of religious knowledge, that inundation of *impious, rebellious, and licentious* publications, which must have overwhelmed a less enlightened people.

It

It is surely to the intrinsic excellence of our Religion, as well as to the conviction of its inseparable connexion with the preservation of our civil liberties (a conviction which indeed demonstrates its excellence), that we must ascribe the zeal and diligence of the clergy and laity, which, especially of late, have been so remarkably exerted in its defence. And the popularity of the works of those who have distinguished themselves in this cause, so incalculably important to mankind, incontestably proves, that Christianity is dear to Britons.

If the subject were not almost too delicate to touch, we might appeal to Ireland for farther confirmation of this principle. It cannot however be mentioned as an exception; for it is an obvious truth, that the ignorance and bigotry of the Irish Roman Catholics fitted them, in a peculiar manner, for the purposes of Jacobinism. But that so vast a majority of the people should have continued, for so long a term of years, the slaves of Popery and Barbarism under a Protestant government, and with Protestant ministers appointed to be the instructors of every parish in the kingdom,

dom, must be considered as a phenomenon in history, which, whether viewed in a religious or a political light, Fact alone could render credible. Would the piety and wisdom of our Ancestors, who rescued *Britain* from these chains, have believed it possible? I am aware that the *philosophized toleration*^d of modern days will readily furnish a specious justification of what *They* would have esteemed *indifference* to the interests of Religion. But surely it is high

^d Let me not be misunderstood; *Christian toleration* is equally remote from intolerance and indifference; it unites ardent zeal with perfect charity; it allows perfect liberty to every mode of worship; but forgets not the injunction, "to labour earnestly to propagate the faith" by every means which argument, and example, and encouragement, can furnish. And while it commands the *protection* of every individual *person*, and admits freedom of inquiry, it authorizes *restraint* upon *actions*, and the *avowal* of opinions inconsistent with the safety of the Religious or Civil establishments of the State, and the *preservation* of *defensive* barriers for their security. Upon this question I know it is common to urge, that Religion is itself invulnerable, and needs no defence from the *civil* power; for Religion is artfully considered, either in the *abstract*, or as a *political institution*. But it may be asked, What would be said of that general, who, by destroying the outworks of a peculiar district, sacrificed *an army*, and contented himself with preserving an impregnable fortress?

time

time to return to the *genuine* principles of Christianity. "By their fruits ye shall know them."

I shall conclude this Chapter with an appeal to the Prophecy of our Lord, which has been already examined as far as it relates to past events^b, and shown to refer with equal certainty to "the latter days." Is it possible to read this Prophecy, and not consider it as in a peculiar manner directed to "the men of this generation," as a warning and consolation to the church in this awful period of time? "When ye shall hear of wars, and rumours of wars, *be not terrified*, for these things must *first* come to pass; but the end is not yet; for nation shall rise up against nation, and kingdom against kingdom. There shall be signs in the sun, and in the moon, and in the stars [symbols referring to churches as well as states], and upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And

^b See vol. i. p. 212.

they

they [the nations] shall see the Son of man coming in the clouds of heaven [in judgment upon them as at the time of the destruction of Jerusalem, and the victory over Pagan tyranny, which introduced the establishment of Christianity in *temporary* peace and glory in the Roman world¹]. And when these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Many false Prophets [or teachers] shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. BUT HE THAT SHALL ENDURE TO THE END, THE SAME SHALL BE SAVED."

It requires no words to prove, that a great part of this Prophecy is actually fulfilling at this moment. In what age has heresy been more prevalent? In what period did false teachers ever arise with *so much power* to deceive? When did such multitudes fall the victims of delusion? When did iniquity so *generally* abound since the light of the Gospel arose to guide us into the paths of eternal life and happi-

¹ See vol. i. p. 253—258.

ness? And what age was ever marked like *this*, with indifference to the *truths* and the *interests* of Religion? Do we not hear of wars and rumours of wars—see nation rising against nation, and kingdom against kingdom—defection and schisms in the churches—insurrections, commotions, and convulsions in the great and in the little states of the world, and *the governments of all shaken* in a manner unexampled in the annals of history? And is it possible to describe the *character* of the times more exactly than in the following terms? “Upon the earth, distress of nations, *with perplexity, the sea and the waves roaring.*” This *distress* and *perplexity* was to arise, we see, not from the ambition of monarchs, or the usual causes of contention among nations; but was to be created and continued by the *lower ranks of people**. It was to be a *democratic spirit* that was to occasion this tremendous confusion. *Men’s hearts failing them for fear, and for looking after those things which are coming upon the earth.* Wearied by the failure of conjecture, the disappointment of plans, and the torments of suspicion, the inhabitants of the earth

* See vol. i. p. 246.

seem *now* to wait their doom with the anxieties of suspense, and the chill of despair.

But amidst all these dreadful images of the "days of vengeance," what gracious comfort does our Lord afford to his faithful church! "Be ye not terrified. When these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." The reign of Antichrist is near its close, and the glorious day of your Lord is at hand. "Be ye not terrified;" "Lo I am with you alway, even unto the end of the world." Be patient under the *correction* which your *Father* shall see necessary to prepare you for a place in my kingdom. *Stand firm* in the day of temptation, which shall come *upon all the earth*; and remember, that *he who shall endure to the end, the same shall be saved*^f. Whoever, or whatever church or nation, shall continue firmly attached to the Lord and Saviour of the world, in an

^f See vol. i. p. 226. and p. 98. of this volume, for the fulfilment of this promise, as it respected the first Christians during the siege of Jerusalem, and the Church of Philadelphia.

age when *he is crucified afresh, and put to open shame* "in the great city, which is spiritually called Sodom and Egypt," from its dreadful wickedness, and oppressive tyranny; whoever shall resist the enticements of deceit, the sword of terror, and the torpor of indifference, "shall come forth as silver that is tried in the furnace;" for "HE THAT SHALL ENDURE TO THE END, THE SAME SHALL BE SAVED;" "saved from the panic and suffering which shall overspread *the kingdom of the first beast, in this time of her plagues*"—saved from the tyranny of the *second*, and be preserved as "wheat, to be gathered into the garner, when the chaff is burnt up before the presence of the Lord, when he cometh to establish his everlasting kingdom," in happiness and glory, according to the promises of God from the beginning of the world.

* Thus do I beg leave to interpret the angel's intimation, Rev. xi. and therefore confess my *fear* that *the witnesses* are yet to be slain in some way or other, which at present we cannot understand, "in the street of this great city;" by which I understand, the principal seat of the power of the second beast, wherever that may be.

CLASS II.

CHAPTER THE FOURTH.

PROPHECIES WHICH REMAIN TO BE FUL-
FILLED—RECAPITULATION, AND CON-
CLUSION OF THE WHOLE WORK.

THE comparifon of historic facts with Prophecy eftablifhes Revelation, and ftrengthens Faith. The examination of Prophecies which relate to *prefent* times, particularly interefts our feelings, and muft be allowed to be a proper exercife for our judgment. But the Prophecies which refpect *future* times, muft be confidered as objects of our faith, rather than our underftanding. A dark veil hangs before them, which the curiofity of man cannot penetrate, nor his ingenuity wholly remove. But though the precise time, and the manner in which the Divine designs will be accomplifhed,

may be doubtful, mysterious, and unknown, the predictions concerning the events are conspicuous and undeniable, and offer to the pious mind many subjects of devout contemplation. From meditation arise, almost involuntarily, conjectures concerning their completion; and if these conjectures are accompanied by due humility and caution, they cannot be deemed reprehensible.

We may then pursue this attempt to show the *harmony* which pervades the *whole* of Prophecy, and the *possibility* of reconciling most of the various opinions concerning it, into the regions of futurity, *provided* we confine our steps to the path prescribed by Scripture for the course of inquiries to which the study of the Prophetic writings, and the passing train of events, directly lead; and provided we remember, that the utmost reach of our researches can only attain to *probability*. The astonishing circumstances which have recently and rapidly happened in the European world, would have appeared incredible to the most sagacious speculatist, a *very few* years ago. Changes, now equally unknown, may again come on as speedily as those have done which now excite our wonder, and again
may

may prove the vanity of human foresight. But "the word of God is sure;" and every change will tend to forward those events which are to precede the coming of that "kingdom," for which we are directed to offer up our daily prayers. Of *this* we may be confident, however erroneous may be our opinions concerning the *operation* of these changes; for "the Lord will hasten it in his time." I readily confess, however, that the extraordinary circumstances of the *present times* indicate, in my judgment, the approach of some signal display of Divine power, to justify Divine truth "in the sight of men." And, as we are commanded to "watch the signs of the times," as we are expressly told, that "*in that day*", which shall be neither light nor dark, in the *evening it shall be light*," I trust I shall stand acquitted of presumption, though I venture to state some conjectures respecting the *probable* course of *some* of these great events, which appear to be *now* fulfilling the regular course of Prophecy^b.

"The

^a Zech. xiv. 6, 7.

^b If a sketch of the present state of Europe, *with reference to the fulfilment of Prophecy*, were to be drawn by simply bringing together, and arranging in their proper

“ The many and clear Prophecies (says Sir Isaac Newton) concerning the things to be done at Christ’s second coming, are not only for predicting, but also for *effecting*, a recovery and re-establishment of the long-lost truth, and setting up a ‘ kingdom, wherein dwells righteousness.’ The event will *prove* the Apocalypse: and this Prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true Religion, and establish it. For he that will understand the old Prophets [relative to the last days]

proper order *acknowledged facts* that have happened within the last fifty years, unconnected with political *opinions* as much as the nature of the subject will allow, how striking would be the effect! Such a collection of indisputable *facts*, selected from different kingdoms, and arising from various causes, considered *collectively*, would appear to be directed by the hand of Providence to *one point*, and as assisting in the execution of the one great scheme, which the whole train of Prophecies and events, from the beginning of the world to the present hour, has gradually developed, and uniformly promoted: by *means*, however, *so* consistent with man’s free-will (see the Bishop of Lincoln’s Thanksgiving Sermon, 1797, p. 23.) that unless “ his eyes are opened” by Revelation, he never looks beyond his own free-agency, and the supposed effects of *chance*, to account for the success or failure of those *plans*, which continually feed or disappoint his hopes.

must

must begin with this: but the time is not yet come for understanding them perfectly, because the main revolution, predicted in them, is not yet come to pass. 'In the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished, as he hath declared unto his servants the Prophets,' and then 'the kingdoms of this world shall become the kingdoms of our Lord, and his Christ, and he shall reign for ever.' There is already so much of the Prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God's Providence. But *then* the signal revolutions predicted by all the holy Prophets, will at once both turn men's eyes upon *considering* the predictions, and *plainly interpret* them."

The restoration of the Jews to their own land, and their conversion to the church of Christ—the triumph of our Lord over all his enemies, and the universal happiness of his glorious reign, are the signal revolutions to which this truly, great Christian Philosopher alludes. All these awful and interesting subjects appear to be so blended in the Prophetic writings, and

so connected in point of time, that they ought to be considered together ; but the predictions are far too numerous to be inserted in this work, already swelled so much beyond the Author's original design. Having selected more than would fill a hundred pages ; as the best security against the wanderings of imagination, I must reluctantly confine myself to references to the principal of them. But I intreat the Reader to consult his Bible, that he may judge how far the observations, which are offered for his consideration, are founded on Scripture and probability : for be it ever remembered, that the most perfect confidence that such *events* are *clearly predicted*, and will *certainly happen*, is perfectly consistent with *doubt* and *uncertainty* relative to the *circumstances attending their accomplishment*.

Prophecies to be considered together.

Zephaniab iii. ii. 2, 3. *Haggai* ii. 21, 22.
Zechariah ii. 10—13. xiv. 1—21. *Micah*
 vii. 15—20. *Amos* ix. 11—15. *Zechariah*
 viii.

viii. 20—23. ix. 8—17. xii. 6—14. *Zephaniab* ii. 1—3. *Malachi* i. ii. iii. iv. 1—3. [*Compare Daniel and the Revelations*] *Isaiah* ii 1—5. 10—22. v. 20—30. viii. 9—18. xi. xii. xiv. *After the destruction of Babylon, it is written, v. 29. Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. Isaiah* xxiv. xxvi. 11—21. xxvii. 1. xxv. 6—8. xxix. 17—24. xxx. 18—33. xxxiv. xxxv. [*compare Rev. and our Lord's Prophecy concerning the end of the world*] *Isaiah* xliii. 1—21. xlv. 1—8. xlv. 17—25. xlix. li. lii. liv. lv. lx. lxi. lxii. lxiii. lxiv. lxv. lxvi. [*compare Rev. and Daniel*] *Joel* ii. iii. [*compare Daniel and the Rev.*] *Jeremiah* iii. 12—19. xii. 14—17. xxiii. 1—20. xxv. 8—38. xxx. xxxi. xxxiii. *Ezekiel* ix. 4—10. xi. 15—25. xvi. 60—63. xx. 33—44. xxxiv. 11—31. xxxvi. xxxvii. xxxviii. xxxix. *Compare the last ten chapters with the Revelations. Deuteronomy* xxxii. 41—43. *Psalms* ii. *Daniel* xii. *Matthew* xxiv. *Mark* xiii. *Luke* xxi. *Rev.* xiv. 13—20. xvi. 13—21. xix. xx. xxi. xxii. xi. *Philippians* iii. 20, 21. *Romans* ii. 5—11. xi. 12—36. *1 Corinthians* xv. *2 Corinthians* iv. 11—18. v. 1—11.

Ephesians i. 20—23. *Philippians* ii. 5—11. *Colossians* i. 12—20. iii. 3, 4. 1 *Thessalonians* i. 10. ii. 19, 20. iv. 13—18. v. 2—11. 2 *Thessalonians* i. 5—12. ii. 1 *Timothy* iv. 1—10. 2 *Timothy* iii. iv. 1—8. *Titus* ii. 13, 14. *Hebrews* i. ii. iii. iv. vii. viii. ix. x. xi. xii. 1 *Peter* iv. 17—19. 2 *Peter* i. ii. iii. 1 *John* iii. 2. *St. Matthew* xiii. 30, 37—43, 49, 50. xvi. 27, 28. xvii. 2. xix. 28—30. xxii. 29—32. xxiii. 39. xxv. 31—34, 46. *St. Mark* xii. 24—27. xvi. 19. *St. Luke* i. 30—33. ix. 25, 26, 29—36. xi. 29—32. xii. 4—10. xiii. 28—30, 34, 35. xiv. 14. xviii. 8. xx. 34—38. *St. John* v. 21—29. vi. 39, 40, 44—51. viii. 44. xi. 23—27. xii. 31—34, 47, 48. xiv. 1—4, 30. xvii. 1—3, 19—26. *Acts* i. 6—11. ii. 36. iii. 19—26. vii. 55, 56. xxvi. 22, 23.

It is scarcely possible to view this collected light of Prophecy, and *doubt* the restoration of the antient chosen people of God to the land which he gave to their fathers for an everlasting inheritance. Their conversion to the church of Christ seems to be predicted with equal clearness. But these are *distinct* events, which the darkness and bigotry of former ages have considered as *necessarily* inseparable; or rather, they

they have presumed it certain, that their conversion must *precede* their return to Jerusalem.

From this idea originated the Apostate Julian's attempt to rebuild the Temple—the negotiation of the Infidel Conspirators with the Ottoman Court^c; and the design, professed by the formidable power which aims its frantic efforts against the truth of all Revelation, to re-establish the Jews in their own land^d, as a *direct contradiction* to the Prophecies concerning them. Let it however be understood, that some of the ablest Commentators of the Protestant church have lifted up their voice against this opinion, and have maintained, that the restoration of the Jewish people will precede their conversion^e. Granting therefore, that

^c See Barruel, vol. i. p. 185.

^d See the project for the restoration of the Jews by the French, in the St. James's Chronicle, July 14, 1798.

^e In support of what I conceive to be the right interpretation of Scripture, it may be observed, that the Jews are more likely to return to their own land *previous* to their conversion; because, when they become *Christians*, they will no longer be considered as a *distinct* people. The Jewish Christians in the first ages
of

that the Power of France *should* execute this project, instead of invalidating, it will confirm the truth of Prophecy, and afford another signal example of the over-ruling providence of God. The wicked and blaspheming "Assyrian was the rod of his anger," and executed his judgments upon his people. The tremendous Antichristian *Northbern* Power, which has been raised up to be the scourge of nations, shall "fulfil his will, though in his heart he means not so." The restoration of the Jews *may* be a part of their commission[†]; and there are some reasons which make this not a very improbable supposition, though, in my judgment, the weight of probability is against it. The Jews have long looked to the destruction of the Papal and Mahometan powers, as events to happen not long before the *manifestation* of their Messiah: and Christians look to the destruction of Antichrist, with the expectation of his *second* advent. *Both* therefore look for the coming of our Lord soon after these great

of Christianity were soon blended with the Gentile Christians; and it seemed to be the express design of the Apostles, to banish all idea of superiority or difference.

[†] See Mr. King's "Signs of the Times."

events;

events ; and the remarkable agreement between Jewish and Christian opinions upon this subject will, perhaps, authorize a *conjecture*, that the accurate fulfilment of the Prophecies given by the *Christian dispensation* (and which, however, correspond with the predictions of their own Prophets) concerning these great events, may be a means of their conversion, or at least *prepare* this stubborn people to see their Messiah in the rejected Jesus of Nazareth. Now should the tri-coloured standard of Infidelity be placed in Constantinople, as it has already been in Rome, we must acknowledge, that these events will appear to be striking proofs of the downfall of the Papal and Mahometan *Powers*, though we look to their total destruction by some indisputable mark of Divine vengeance, for the complete accomplishment of the Prophecy concerning them. And in the time allotted for this *last* form of our Antichristian adversary, the Jews *may* be collected into their own land—"the sanctuary *may* be cleansed," and the church of Christ *may* be "purified by tribulation," and made ready to receive her Lord.

I offer these conjectures with the doubt
it

it becomes us to feel respecting events yet future ; but at such an awful period as the present, I cannot help adding an earnest, though feeble warning to the nations among whom they dwell, to make no vain attempt to hinder the return of the Jews by whatever means it appears designed to be effected, " lest they be found to fight against God," and bring upon themselves " utter destruction." The cruelties that have been exercised upon the Jews for many ages have been a scandal to the Christian name ; but *we* may derive no small consolation from the *fact*, that the Protestant Church of England has had no part in their persecution ; on the contrary, it has ever viewed them with the eye of compassion, and looked to the termination of their calamities with *faith*, and the *hope of union*. The nation at large has treated them with the same spirit of kindness since their return, in the reign of Charles II ; their numbers have greatly increased, and their situation has been as happy as the circumstances of their exile would permit^s.

But

^s The Jews were all banished from England in the reign of Edward I. about A. D. 1290 ; nor did any of them attempt to return till the time of Oliver Cromwell,

But whether the conquest of the Mahometan power will *enable* and *incline* the Infidel tyrant to re-establish the Jews in their own land, or to “plant the tabernacle of his [own] palaces between the seas, in the glorious holy mountain,” it is *yet* impossible to find *solid* ground even for *conjecture*. These are *circumstances*, concerning which we must remain ignorant, till *time* discovers the *manner* of accomplishing the *certain event* of their restoration. *If*, however, the supposed reference of the Prophet Daniel to this Infidel power^b be admitted as a just interpretation, it will appear probable, not only from Prophecy, but from the actual state of the world at this time, that the Power of France would not be *long* permitted to retain quiet possession of *Jerusalem*. “THE KING OF THE NORTH

well, whom they petitioned for a repeal of the Act against them, and sent the excellent and learned Rabbi, Manasseh Ben Israel, as their representative to London. But they could not then obtain a legal settlement; and it appears, from the National Records of the Jews, that so late as 1663, there were not more than twelve Jews in England. It is well known they have never been subjected to any hardships since their return to England, but have enjoyed many privileges. See Tovey's *Anglia Judaica*, published in 1738.

^b See Introductory Chapter, vol. i. p. 375.

is to come like a whirlwind, with chariots, and horsemen, and with many ships, to enter into the countries, to overflow and *pass over*; to have power over the treasures of *Egypt*, and the *Lybians*, and *Ethiopians*¹, are to be at his steps—he is to enter into the glorious land, and to overthrow many countries; but *Edom*^k, and *Moab*, and the *chief* of the children of *Ammon*, shall escape out of his hand. But tidings out of the *east* and out of the *north* shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. *And he shall plant the tabernacle of his palaces between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him.*” If Infidel France be this “King of the north,” we may presume, that it will take possession of the

¹ Herodotus mentions two Ethiopias, Asiatick Ethiopia, or a part of Arabia, and African Ethiopia, or the interior of Africa. A part of India is also occasionally called Ethiopia, and the inhabitants Ethiopians, by some antient writers. And the Arabians as well as the Africans are called Ethiopians in Scripture. The *Cushim*, or descendants of Cush, inhabited a part of Arabia.

^k Edom lay to the south of Palestine, and was inhabited by the children of Abraham; Moab and Ammon to the east of Palestine; their inhabitants were the descendants of Lot.

present dominions of the Turkish *Mahometan* power; but this seems to be represented as the *last* step of its ascent to universal empire, and there is nothing in Scripture to *contradict* its *speedy downfall* from this height—nothing indeed is said respecting the period of its duration.

The magnitude and extent of the evils attending the establishment of *such* a power, in such an advantageous situation, appear terrific beyond expression, whether considered in a political, a moral, or a religious light. But surely we may expect, that it would rouse the World in arms against it. The *northern* Powers, who seem to have been withheld from interrupting the appointed course of this *avenging sword*¹, will then, we cannot but sup-

¹ The conduct of the allied armies in 1793—the violent death of the King of Sweden, when on the point of taking the command of an army against the French—the sudden death of the Empress of Russia, the day before she was to sign an instrument, actually drawn up, for sending 60,000 men against them—the conduct of the Court of Prussia—of Germany in general; and many other circumstances of a similar kind, which will occur to the Reader, when considered in the *aggregate*, are surely very striking marks of Divine interposition.

pose,

pose, muster their *confederate* forces^m; and the nations of the *east* may flock to attack this restless tyrant, exasperated by his victory over the crescent of Mahomet, and his insatiable thirst for power and riches. It cannot be imagined that the Jews would see with indifference the fall of the Turkish Empire, which has so long "trodden down Jerusalem." Their hope of deliverance would be naturally raised to a height unknown for many ages; and their Prophecies would be examined with redoubled attention. A general council similar to that which was assembled in Hungary in the year 1650ⁿ, *may* be called, or at least measures taken for a *general consultation*; and this dispersed, despised, neglected people *may* become, at such an awful period, of inexpressible importance in the *political*, as well as in the *religious* world. It certainly is not *impossible*, that the French may

^m The rapid growth of the colossal Empire of Russia, the impediments which have been thrown in the way of its designs upon Turkey, and its inactivity since the peace of 1790, (except to increase its own greatness by the partition of Poland) naturally suggest the idea, that it will be a principal actor in this great conflict.

ⁿ See Basnage Histoire des Juifs, iv. ix. p. 976. and the Modern Universal History, vol. v. p. 609. Edit. 1760.

offer them their antient land, with the double view of contradicting the word of Prophecy, and of attaching a powerful people, whom they affect to call Republicans, to their interests; in order to render them subservient to their vast designs of universal conquest. But so far as I can venture to form an opinion of the *probability* of circumstances, concerning which we have yet no solid ground to build upon (for as yet we cannot *certainly* pronounce that *this* Prophecy of Daniel refers to the Infidel power of France, or that France will be the conqueror of the Turkish Empire), I do not think this *likely* to happen. It seems to me *more* probable, that the French should choose to retain possession of a country so well adapted to their acknowledged views*; and that thus this people may be

* Palestine is seldom considered, but as connected with Religion and the Jewish history. Imagine it in the hands of a powerful, commercial, active, and ingenious people, furnished with all the sciences, and skilful in all the arts of this *enlightened* age, as it is usually termed, and its situation will appear singularly calculated for the seat of universal empire. It borders upon the Mediterranean—lies close to Egypt and the Red Sea—is connected with Asia Minor, and the Persian Gulph, by means of the Euphrates, and thus in reality “possesses the gates” of Europe, Asia, and Africa.

the means of recovering the land from its present state of desolation, and "prepare the way for the kings," while they vainly think to secure the execution of those vast plans, which boundless ambition, avarice, and impiety, combine to form.

During the progress of this work, or soon after its completion, the days appointed for the punishment of the Jews may be fulfilled, and the "times of the Gentiles" may draw near their close. "The remnant" of the church, and nations that have escaped the far-extended calamities produced by the *second Beast and his Image*, may surely be expected to acknowledge the hand of God in these judgments, and "give him glory" for their protection. These then will be ready, from religious principles, to lend their aid towards the reinstatement of the Jews in their own land, as soon as it appears to be the design of God to restore them to his favour^p. Other nations,

^p "Who are these that fly as a cloud, and as the doves to their windows? Surely *the isles* shall wait for me, and the *ships of Tarshish* first, to bring thy sons from far, their silver, and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel,

tions, influenced by political motives, may unite in promoting the same object; and the Jews themselves may lose their animosity to Christians by the kindness of intercourse, and the *similarity* of opinions and expectations, founded on the *harmony* of the Prophecies themselves, and the striking agreement of Events with those Prophecies, and be gradually prepared to receive the truth. The nations of the north, and of the east, may prepare for the battle, and, "at the time appointed," this impious monster, who saith, "there is no God," may "go forth from this throne of his Power with great fury to destroy, and utterly to make away many;" and in *this* "time of trouble," *this* "day of venge-

Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee." Isaiah lx. Is it an improbable conjecture, that the *British isles*, so highly favoured by the establishment of the Church of Christ, and hitherto by signal marks of Divine protection in the midst of surrounding dangers and temptations, should be brought, by a *merciful* share of *general* calamity, "to see the things that belong to their peace," and continue to wait, with faith and hope, for the accomplishment of the good promises of God? and that *this maritime, commercial, Protestant* kingdom should take the lead in executing the Divine will on such an occasion?

ance," represented in Scripture as a day of unequalled terror and desolation, may the antient people of God be delivered from captivity, and be restored to the inheritance of their fathers.

Whoever reflects upon the well-attested facts which mark the course of this gigantic Tyrant, will readily picture to himself a scene of unexampled horrors. But he will feel that imagination cannot reach the miseries that await the world, when this infuriate Fiend, swollen with success, shall call forth all his various powers of systematic wickedness and terror, and hurry on the business of destruction. Then will the seeds of woe, *already sown* in every soil, produce their bitterest fruits; and the contending powers will "shake the earth," till "the nations shall be sifted as wheat⁹."

Still, however, the remnant of the Church who put their trust in God, and obey his

⁹ The rebellion in Ireland will give some idea of what may be expected from the junction of Jacobin principles with Popish bigotry and fanaticism; so that whether these Antichristian powers unite or contend with each other, the prospect is equally formidable to the world.

commands, will be secure under the protection of the Almighty. "Seek ye the Lord all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness: *it may be ye shall be hid in the day of the Lord's anger*." "Then they that feared the Lord, spake one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. *Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not. For behold, the day cometh, that shall burn as an oven, and all the proud, yea and all that do wickedly, shall be stubble. And the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch*."

But *while* this "war," incited and upheld by the "three spirits out of the mouths

* Zephaniah ii. 3. * Malachi iii. 16—18. iv. 1.

of the dragon, the beast, and the false Prophet"—or the Infidel, the Papal, and the Mahometan Powers—under the command of "Satan" himself shall thus "destroy the earth", the glorious plan of universal happiness will hasten towards its completion. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and *his rest shall be glorious*. And it shall come to pass in that day, that the Lord shall set his hand again, *the second time*, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an *ensign for the nations*, and shall *assemble* the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east to-

¹ Rev. xvi. 13.

² Rev. xi. 18.

gether:

gether: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them^{*}. And the Lord shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod^y. And there shall be an highway for the remnant of his people, which shall be left from Assyria, like as it was in the day that he came up out of the land of Egypt. And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. *Therefore*

^{*} *Edom and Moab, and the children of Ammon, were to "escape out of the hand of the northern king."* See Daniel xi.

^y If the French should succeed in opening a communication between the Nile and the Red Sea, by cutting a canal from Cairo to Suez, it seems surely probable that the waters of the seven streams, or branches of the Nile, would be much injured, if not dried up, which would nearly destroy the Delta, or tongue of the Egyptian sea.

with joy shall ye draw water out of the wells of salvation *."

"When the Lord shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth, it shall come to pass, that as ye were a curse among the Heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong." "For I will make you a name, and a praise among all people of the earth, when I turn your captivity before your eyes, saith the Lord." "And I will plant them upon their land, *and they shall no more be pulled up out of their land* which I have given them, saith the Lord¹." "And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered. For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. For behold, in *those days*, and in *that time*, when I shall bring again the captivity of

* Isaiah xi. 10—16. xii. 1—3. Compare Rev. xvi. 12.

¹ Amos ix. 15.

Judah and Jerusalem, *I will also gather all nations.*"

From these Prophecies it plainly appears, that these people, "the preserved of the Lord," "are to be made yet farther instrumental to the execution of the great design of universal salvation^b." Whether we suppose the restoration of the Jews will be effected by evidently miraculous means (which is perhaps very highly probable), or whether God will incline their hearts to take advantage of an opportunity which the *apparent chance* of war will offer, the fulfilment of this remarkable Prophecy, to which the world in general has looked for so many ages, must be a very powerful means of opening the eyes of many nations, and greatly increase the number of Christians. And the circumstances attending their restoration, even without the supposition of a miracle, must certainly have a great effect upon the Christian nations of the world, and contribute greatly to their standing in this day of trial. "If the diminishing of them (the Jews) be the riches of the Gentiles, how much more

^b See vol. i. c. ii. p. 79.

their

their fulness^c ?” It is natural however to suppose that the enemies of Religion would be exasperated to the highest pitch of frenzy, and that they would gather together all their forces against a people thus declared to be protected by God, whose Existence they madly doubt, or whose Providence they impiously deny. On this occasion, the righteous would be naturally separated from the wicked, for they could not join in such a cause. “Some *doubting*” would probably stand aloof to see the issue of the contest. We may, however, presume that a numerous army of the “desperately wicked” would be collected against the holy land, “to defy the armies of the living God^d.” “Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand, for God is with us^e.”

But while “the Heathen rage, and the people imagine a vain thing against the

^c Rom. xi. 12.

^d 1 Sam. xvii. 26.

^e Isai. viii. 9, 10.

Lord,

Lord, and against his anointed," the house of Israel shall humble themselves before God, shall "repent and be converted," and the Messiah, their deliverer, may appear.[†] "And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers: and *there* shall ye remember your ways, and your doings wherein ye have been defiled, and ye shall loath yourselves in your own sight, for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord[‡]." "Gather the people, sanctify the congregation. Let the priests and the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and

[†] Whether their conversion will be *previous* to the appearance of the Messiah (for which they will be prepared by a change of heart; "I will take away their stony heart, and give them a heart of flesh"), or whether the appearance of the Messiah will *produce* their conversion, is not, I think, explicitly declared.

[‡] Ezekiel xx. 42—44.

give not thine heritage to reproach, that the *Heathen* should rule over them; wherefore should they say among the people, *where is their God?* Then shall the Lord be jealous for his land, and pity his people. Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith. *And I will no more make you a reproach among the Heathen, but I will remove far off from you the northern army, and I will drive him into a land barren and desolate, with his face toward the east sea, and his hinder parts towards the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.* Fear not, O land; be glad and rejoice; *for the Lord will do great things.*And it shall come to pass *afterwards*, that I will pour my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And also upon the servants and handmaidens, in those days, will I pour my Spirit. And I will show wonders in the heavens, and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."

come." "In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand, and on the left; and Jerusalem shall be inhabited again, in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David. And the house of David shall be as God, *as the angel of the Lord before them*. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants

Joel ii. 16—21, 28—31.

May not the glory of the house of David mean the Christian Church, which is properly the house of Christ, the descendant of David? If so, this passage seems to indicate, that the Jews will be recalled, and experience some signal marks of Divine favour, before the Gentile Christian Church shall be established in peace and happiness.

of

of Jerusalem, the spirit of grace and of supplications, and *they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.* In that day shall there be a great mourning in Jerusalem^k.....In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness^l. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle^m." "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things. The nations shall see, and be confounded at all their might, and shall fear because of theeⁿ." "And *the Lord shall be seen over them*, and his arrow shall go forth as the lightning^o." "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Judah. In those days, and at that time, I will cause the branch of righteousness to grow up unto David, and *he shall execute judgment and*

^k Zech. xii. 6—11.

^l Zech. xiii. 1.

^m Zech. xiv. 3.

ⁿ Micah vii. 15—17.

^o Zech. ix. 14.

justice in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, THE LORD OUR RIGHTEOUSNESS. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his Rest shall be glorious⁹.”

“ I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elder and thy younger sisters⁹, and I will give them unto thee for daughters, but not by thy covenant⁹;” that is, not by the Mosaic Dispensation, which is of a temporary and typical nature, and “ shall be done away, when that which is perfect is come¹.”

“ And I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be

⁹ Jerem. xxxiii. 14, 15, 16, Isaiah xi. 10.

⁹ These may be supposed to be the Churches under the Patriarchal and Christian Dispensations.

¹ Ezek. xvi. 60, 61.

¹ 1 Cor. xiii. 10.

confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God'." "Behold, the days come, saith the Lord, that I will make *a new covenant* with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt (which my covenant they brake, although I was as an husband to them, saith the Lord): but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

"Be silent, O all flesh, before the Lord:

^t Ezek. xvi. 62, 63.

^u Jerem. xxxi. 31—34.
for

for he is raised up out of his holy habitation*." "I will shake the heavens and the earth, and I will overthrow the *throne of kingdoms*, and I will destroy the strength of the *kingdoms of the Heathen*." "Behold, a whirlwind of the Lord is gone forth in fury, *a continued whirlwind*; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart. In *the latter days* ye shall consider it." "At the same time, saith the Lord, will I be God of all the families of Israel, and they shall be my people*." "Come my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity. The earth shall disclose her blood, and shall no more cover her slain. *Thy dead men shall live, together with my dead body shall they arise*. Awake and sing, ye that dwell in dust, for thy dew is as the dew

* Zech. ii. 13.

y Haggai ii. 21, 22.

* Jer. xxiii. 19, 20.

* Jer. xxxi. 1.

of herbs, and the earth shall cast out the dead^b." "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land, then shall ye know, that I, the Lord, have *spoken it, and performed it*." "And *David, my servant*, shall be *King* over them; and they shall all have *one* Shepherd, they shall also walk in my judgments, and observe my statutes to do them. And they shall dwell in the land that I have given to my servant Jacob, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever; and *my servant David shall be their Prince for ever*. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and *will set my sanctuary*

^b Isaiah xxvi. 19, 20, 21.

^c Ezekiel xxxvii. 12—14.

in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the Heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them, for evermore^d. "Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee.....The Lord shall inherit Judah, his portion in *the holy land*, and shall choose Jerusalem *again*."...."And Jerusalem shall be called, A city of Truth; and the Mountain of the Lord of Hosts, the Holy Mountain. Thus saith the Lord of Hosts, there shall yet be old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of Hosts, *If* [or *though*] it be marvellous in the eyes of the remnant of this people *in these* days, should it also be marvellous in mine eyes?

"It shall yet come to pass, that there shall come people, and the inhabitants of

^d Ezek. xxxvii. 24—28.

^e Zech. ii. 10—12.

many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts; In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.* "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness; and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolatez."

* Zech. viii. 3—6. 20—23.

† Isaiah lxii. 1—4.

From

From these sublime descriptions, and from innumerable other passages in the Old and New Testaments, I think it appears probable, that *when* the amazing progress of wickedness shall have nearly banished *faith* from the earth (excepting "those nations which are to be saved," Rev. xxii.)—when the INFIDEL POWER has reached its utmost pitch of daring, and the rest of the various followers of Antichrist, or Satan—Pagan, Mahometan, Papal, and Heretical—impelled by various motives, shall have filled the earth with tumult and misery, and their principal force shall be directed against the land of Judea, and the Religion of Christ—when the Jews shall repent of all their sins, and look to God alone for their deliverance—when the Church of Christ, that is, the body of faithful worshippers of all denominations throughout the world, purified by tribulation, enlightened by Prophecy^a, and exalted by the hope of *approaching* redemption, shall "lift up her head with joy," amidst surrounding terrors, looking for the glorious appearing of her Lord—

^a "The giving ear to the Prophets, is a fundamental character of the true Church." Sir Isaac Newton.

Then shall appear the SIGN of THE SON OF MAN in the heaven, and then shall all the tribes of the earth mourn; and they shall see THE SON OF MAN coming in the clouds of heaven, with power and great glory¹. And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the uttermost part of the earth, to the uttermost part of heaven. Then two shall be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." For then shall "the righteous" be *openly distinguished* "from the wicked, and him that serveth God, from him that serveth him not^k."

The conjectures I have presumed to offer

¹ Mr. Mede suggested the idea of Christ's appearing to the Jews somewhat in the same manner as he appeared to St. Paul at his conversion, and was inclined to think this hinted at by St. Paul himself, in 1 Tim. i. 16. and by our Saviour, Matt. xxiv. 29, 30. which he supposed to refer to Zech. xii. 11. but considering the "tribulation" which was to immediately precede "the coming of the Son of Man," as referring solely to the Jews, he found it difficult to reconcile these ideas together.

^k Malachi iii. 18.

respecting

respecting the course of things yet future, have conducted us *to this awful period*, without the supposition of any *apparently miraculous* interposition of Divine providence: but an entire new scene, as I humbly conceive, now opens to our view; for I consider the *appearance* of the Messiah at *this* period of the world, to be the founding of the seventh trumpet, which is to “finish the *mystery* of God.” I imagine the “seventh vial filled with wrath,” will be poured out when this trumpet “shall *begin* to sound;” and that the *conclusion* of Daniel’s Prophecies accurately accord with this *last* trumpet; “And at that time shall Michael stand up, the *great Prince*, which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be (finally) delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that turn many to righteousness, shall shine as the stars for ever and ever¹.” “Behold, I come

¹ Dan. xii. 1—3.

as a thief (or suddenly), blessed is he that watcheth."....." And he gathered them together into a place called in the Hebrew tongue Armageddon^m ["the spirits of devils" had gone forth "to the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almightyⁿ."] And the seventh angel poured out his vial into the air. And there came a great voice out of *the Temple of heaven* from the throne, saying, It is done^o." " And the seventh angel sounded; and there were great voices *in heaven*, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats [usually supposed to be the heads of the twelve tribes of Israel, and the twelve Apostles of our Lord, to represent the Jewish and the Christian Churches] fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and

^m Rev. xvi. 15, 16.

ⁿ Rev. xvi. 14.

^o Rev. xvi. 17.

hast

hast reigned. And the *nations were angry*, and *thy wrath is come*, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the Prophets, and to the saints, and them that fear thy name both small and great; and *shouldst destroy them which destroy the earth*. And the Temple of God was *opened* in heaven, [it had been shut during the reign of the beast] and there *was seen* in his temple, the Ark of his Testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail ^p."

A multitude of other passages might be brought in farther proof of the harmony of the Prophetic writings under both covenants, concerning these days of punishment to the wicked, and of triumph to "the saints of the Most High." Whoever compares the awful threatenings contained in the Prophecies already stated, of signal vengeance upon the enemies of God and his people, by the power of the *Son of Man*, *visibly exerted in such a manner* as to command an *universal acknowledgment of his divine autho-*

rity—with Daniel's account of the total destruction of the Image, and with St. John's description of the victory over the "Beast and the false Prophet, and the kings of the earth which had worshipped the Beast and his image," cannot but be struck with the accuracy of the resemblance. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and become like the chaff of the summer threshing-floor, and the wind carried them away that *no place* was found for them, and the stone became a great mountain, and filled the whole earth^a." "And I saw heaven opened, and behold, a white horse^b, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were *as* a flame of fire, and on his head were *many* crowns; and he had *a name written that no man knew but he himself*:

^a Daniel ii. 35.

^b Rev. xix. 11, &c. It is observable, that when the *first seal* was opened, there appeared "a white horse, and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer." Rev. vi. 2. Mede, Lowman, and Sir Isaac Newton, consider this person as representing Jesus Christ, and this interpretation appears to me most clearly just.

and he was clothed with a vesture dipped in blood; and his name is called, the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations. And he shall rule (or judge) them with a rod of iron. And he treadeth the wine-press of the fierceness of the wrath of Almighty God; and he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords. And I saw an angel standing *in the sun*, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings*, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and

* See Daubuz's explanation of these terms, p. 55. of this volume.

against

against his army. And the beast was taken, and with him the false Prophet that wrought miracles before him, with which he *deceived them that worshipped his image*; these both were cast alive into a lake of fire burning with brimstone: and the *remnant were slain* with the sword of him that sat upon the horse, *which sword proceeded out of his mouth*. And all the fowls were filled with their flesh. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the *dragon*, that *old serpent*, which is the Devil, and Satan, and bound him a thousand years."

Nor are the gracious promises to his people, both Jews and Gentiles, of special care and protection amidst these tremendous judgments, of signal deliverance, and of the establishment of a *new* kingdom of peace and everlasting happiness under the IMMEDIATE GOVERNMENT OF THE SON OF MAN, less accurately stated by these Prophecies. And that this kingdom will be established on earth by *miraculous proofs* of Divine power, and be *supported* and in-

Rev. xix. 11—21. xx. 1, 2.

creased by miraculous proofs of Divine favour, till "the time appointed" for the CONSUMMATION of the mighty scheme "laid before the foundations of the world" does, I confess, appear to me most clearly stated also.

The opinion of the earliest ages of the church upon this subject is well known. A great number of the primitive Christians believed in a Millennium, though, from various causes, the belief gradually sunk into oblivion. Mistaken as they were in their expectations of its near approach, and fanciful as were their conceits respecting the Millennium itself; the increasing corruptions and sufferings of the Church appeared to obliterate the hope of any such state from the minds of men; and by degrees Christians were led to look *back*, instead of forward, for the fulfilment of a Prophecy which they evidently perceived did not accord with *present* times. But in proportion as Scripture has emerged from the dark ages of ignorance and superstition; and the study of the Prophecies has given clearer views of that great scheme which it has pleased God to reveal by his word, the opinion of a *Millennium* has seemed to recover

cover ground ; though the ideas concerning its *nature* continue to be as vague as if every one felt himself at liberty to consult his fancy, instead of the authority of Scripture, for the various conjectures he forms. I conceive, however, that, according to the *Scriptural* doctrine of the Millennium (or at least, what I apprehend to be the Scriptural doctrine), Jews and Christians will be found to agree better than is usually imagined, relative to the splendour of the Messiah's reign on earth. And this should be considered as an argument of great weight for the truth of such an opinion. But the final appeal must be made to the Prophetic descriptions under *both* covenants. Many of these have been already stated ; and I must beg the Reader to compare them with the following passages, and to examine others, to which I shall refer, with a view to this particular subject.

“ And many [not all] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt ; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

Blessed

Blessed is he that waiteth and cometh to the 1335 days. But go thou thy way till the end be, for thou shalt rest and *stand in thy lot at the end of the days*:" that is, at the end of those days of vengeance which I have just described to thee". "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. *He shall enter into peace: they shall rest in their beds, each one walking in his uprightness*^a." "As in Adam all die, even so in Christ shall all be made alive. But every one in his own order. *Christ the first fruits, afterwards they that are Christ's at his coming*^b." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first^c." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" The

^a Daniel xii. 2, 3, 12, 13.

^b Isaiah lvii. 1, 2.

^c 1 Cor. xv. 22, 23. and from the thirty-fifth verse to the end of the same chapter.

^d 1 Thess. iv. 16.

^e 1 Thess. ii. 19.

first and second chapters of the second of Thessalonians appear to be express upon the subject of this kingdom, and accurately correspond with the Revelation of St. John—"For our conversation is in heaven, *from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself*."

"For ye are dead, and your life is hid with Christ in God. *When Christ, who is our life, shall appear, then shall ye also appear with him in glory*."

"If Jesus had [already] given them rest, then would he not have spoken of *another day*. *There remaineth therefore a rest to the people of God*."

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."

"Who died for us,

^b Philip. iii. 20, 21.

^c Heb. iv. 8, 9.

^d Col. iii. 3, 4.

^e Heb. xii. 22, 23.

that,

that, whether we wake or sleep, we should live together with him^f." "That where he is, there we may be also^g." "Whom the heavens must retain *till* the restitution of all things^h." "If the casting away of them [the Jews] be the reconciling of the world, what shall the receiving of them be but life from the dead?.....For I would not, brethren, that ye should be ignorant of this mystery, lest ye [Gentiles] be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion THE DELIVERER, and shall turn away ungodliness from Jacobⁱ." "When the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel^k."

"And the High Priest asked him, Art thou the Christ, the Son of the Blessed? And Jesus said, I AM; *and ye shall see the Son of Man sitting on the right-hand of*

^f 1 Theff. v. 10.

^g John xiv. 3.

^h Acts iii. 21.

ⁱ Romans xi. 15, 25, 26.

^k Matt. xix. 28.

*power, and coming in the clouds of heaven*¹."

" O Jerusalem, behold your house is left unto you desolate; and verily I say unto you, Ye shall not see me *until the time* when ye shall say, Blessed is he that cometh in the name of the Lord^m." " And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven*ⁿ." " And he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light^o. And there appeared unto them Elias with Moses, and they were talking with Jesus, And Peter said, Master, it is

¹ Mark xiv. 61, 62.

^m Luke xiii. 34, 35.

ⁿ Acts i. 9—11.

^o The appearance of our Lord during the transfiguration, and the glory which shone upon the face of Moses, may be types of the appearance of our Lord, when he shall come to establish his kingdom in glory.

good for us to be here ; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias : for he wist not what to say, for they were sore afraid ; and there was a cloud that overshadowed them ; and a voice came out of the cloud, saying, This is my beloved Son ; hear him ^p."

The twentieth chapter of Revelations appears in my judgment to declare in express terms, that there will be a *first* or *partial* resurrection of the dead, who shall live again on this earth, as priests of God and of Christ ; that is, " Blessed and holy men made perfect," peculiarly devoted to the service of God, and the extension of his religion ; not subject again to death, but probably appointed to receive some *change*, which shall improve the mode of existence, when the end of all things *here* shall come, and they are to be " received into the mansions of glory, eternal in the heavens." It seems impossible to understand the "*loosing Satan* from his prison at the expiration of the thousand years, and suffering him to go out to deceive the nations in the four quarters of the earth, Gog and Magog, to

^p Matthew xvii. 2. Mark ix. 4—7.

gather them to the battle, and to compass the camp of the saints and the beloved city¹," in any other sense, than as circumstances which are to take place during the present system of things on earth, excepting only the different state of the Christian community. Nor can we, I think, avoid believing that the great day of universal judgment will be *after* that period. "Christ must reign," and surely we are authorized to suppose, on earth, till he hath "put all his enemies under his feet," "and *then* cometh the *end*"—"the great day of final judgment, when the heavens and the earth reserved unto fire shall be dissolved, and the elements shall melt with fervent heat—when the earth and the heaven ("for which no place is afterwards found") shall flee away from the face of him who sitteth upon the throne—when the dead both small and great (not those who had part in the first resurrection, and upon whom the second death shall have no power, these are "the saints whom God will bring with him") shall stand before God, and the books shall be opened, and every man judged according to their

¹ Rev. xx. 7. 9.

² Rev. xx. 11.

works—when all, not found written in the book of life, shall be cast into the lake of fire, reserved for the Devil and his angels; but those whose foreheads have been sealed, shall be admitted into everlasting glory in the heavens—and when, the stupendous scheme, for which the Son of God took upon him the nature of man, being completed, the Messiah “shall deliver up the kingdom to God, even the Father, that God may be all in all.”

It is material to observe, that the promise of the *universal diffusion* of the Gospel is not confined to any *particular age or period*, but is to be considered as a *growing work*, that demonstrates the gradual fulfilment of Prophecy from the first appearance of our Lord to the end of the world: and the primitive Christians referred the ultimate completion of this promise to the times of the Millennium. If the propagation of the Gospel be even now considered as a duty in every Christian state, what will be the ardor, and the effects of that ardor, when pure and primitive Christianity is established in peace and security! The perfect unanimity and obedience of Christians to their holy law, and the sincere and

active zeal for the general salvation of mankind, joined to the *visible* marks of divine favour vouchsafed to this holy Community, will extend its blessings over the whole world, in a manner which it is difficult for us, in the present state of things, to conceive. But we are taught by Scripture to believe that there will be some supernatural means of making it the universal Religion; when the great Event, revealed by Daniel and St. John, shall finish the reign of Antichrist in all its various forms—"in that day when the Lord with his sore and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and shall slay the Dragon that is in the sea"—unless we suppose some of the plainest passages of epistolary as well as prophetic writing to be nothing more than allegorical allusions to certain events, concerning which we are not able to form a distinct idea. And I trust we have already seen enough of the *literal* accomplishment of the Prophecies, not to be easily led away from the plain meaning by allegorical interpretations. We know that the pure Religion of Christ

! Isaiah xxviii. 1,

shall

shall at length prevail over the blindness of Judaism, the schisms of Heresy, the superstitions of Idolatry, the fables of Mahometanism, the corruptions of Popery, and the blasphemous *philosophism* of Infidelity; for our Lord shall subdue them with the spirit of his mouth. The remnant left after the *decisive* battle will be converted by these "signs from Heaven;" and thus the scene of his humiliation shall be also the scene of his glory,

"In the *beginning* God saw every thing that he had made, and it was very good;" but "the earth became corrupt before the Lord," for "sin had entered in, and death by sin." And in the *end*, he who created all things perfect—he who redeemed us from the power of Satan, and conquered sin and death, shall "make all things new." "The present things shall pass away, and a new heaven and new earth," or a new scene of things sanctified by the Lord our Righteousness, shall receive "the tabernacle of God, when he cometh to dwell with men." The new Jerusalem shall

When Christianity triumphed over Paganism, and became the established Religion of the world under
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shall be separated from the world as the garden of Eden, but the *gates of entrance shall stand open*. The church of Christ, represented, both in its state of suffering and of triumph, by the symbol of a City, will then consist of converted Jews, and Gentile Christians, and the glorious assembly of the saints, "the first-born children of the resurrection," refined and purified from earth and sin, and form one body under Christ their Head; then will commence the glorious Millennium, so anxiously looked for by the primitive Christians—so desired as the sabbatical rest of the people of God—and so apt a type and anticipation of the happiness of heaven. The glory which rested upon the ark *within the veil* of the Jewish Temple, was but a type of that *superior glory of the Lord*, which shall be displayed in the midst of the new Jerusalem. "In this city there shall be no temple, for the Lord God Almighty and the Lamb are the temple of it. God shall wipe away all tears from the eyes of its

Constantine, on the opening of the sixth seal, it is said, "And the heaven departed as a scroll when it is rolled together;" Rev. vi. 14. to describe the *change* which then took place in the system of the world.

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inhabitants; there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; *and there shall be no more curse*, for there shall in no wise enter into it any thing that defileth; for the throne of God and of the Lamb shall be in it, and his servants shall see his face, and his name shall be in their foreheads; and there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever"—shall suffer no disturbance in their kingdom, while the world endures—"And there shall be no more sea." As the Israelites, separated by God from all other nations, needed no King, *for the Lord God was their King*, so shall these holy people be under the immediate government of God and Christ. But the Israelites forfeited this special blessing by their rebellions; under this "new heaven" *there shall be no more sea*, nothing similar to the rebellions, and tumults, and popular commotions, which will mark with peculiar violence the times immediately preceding this wonderful change in the System of the World,

^v Rev. xxi. 4, 22. and xxii. 3—5.

shall

shall disturb their "blessed tranquillity". Virtue, holiness, and piety, divine love, perfect harmony, angelic purity, and constant happiness will reign and flourish in this Kingdom, for "death and sin will be swallowed up in victory"—at least their power over "the saints in the camp," or community of "just men made perfect." Then will the communication between earth and heaven be restored at the conclusion as it existed at the beginning of the world. Then will "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him". "And the nations of them which are saved shall walk in the light of this city—enlightened by the glory of God, and of the Lamb—and the kings of the earth shall bring their glory and honour to it, and the gates of it shall not be shut at all by day, for there shall be no night there, and they shall bring the glory and honour of nations into it".

* See vol. i. p. 257.

† Dan. vii. 27.

‡ Rev. xxi. 24, 25.

It requires a greater stretch of imagination than seems to be consistent with the sober rules of interpretation, to spiritualize these descriptions into the beatific joys of heaven. Nor will the similar descriptions of the more antient Prophets be more easily brought to the same height of Mysticism. In fact, the doctrine of the Millennium steers clear of two extremes. While some imagine that the description of the Messiah's kingdom is to be understood as merely the introduction of the Christian Religion, painted in the lofty style and luxuriant imagery of the East; others imagine, that the *inconceivable* joys of heaven are thus represented, in accommodation to our feeble faculties. Whereas the truth appears to be, that the introduction of the Christian Religion into the world, and the marvellous work of Redemption by the death of Christ, form the primary subjects of the Prophetic writings; and the train of glorious consequences to follow *upon this our earth*, their secondary signification. FOR PROPHECY REACHES BUT TO THE GATES OF HEAVEN. "If I tell you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly?" was said by our Lord, to check enquiries into what must remain

remain so far above our finite comprehension. "No man hath seen or can see, neither can the heart of man conceive, what God has prepared for them that love him" in the eternal mansions of heavenly glory; for "it doth not yet appear what we shall be" in that *remotely* distant state of our existence. But we are expressly told, that "in the same manner as Christ arose from the dead," and appeared with "flesh and bones" as a human being, "not as a spirit," "even so shall we rise also;" "he shall change our vile body, that it may be fashioned like unto his glorious body." "This mortal must put on immortality, and this corruptible put on incorruption; for there are bodies terrestrial, and bodies celestial, differing in degrees of glory as the stars of heaven^a." And the angels declared to the Apostles, when "they stood gazing up to heaven," after our Lord's ascension, "that in the same manner as he ascended up into heaven, he would again return to the earth; which agrees with our Lord's words to the Jewish people, "Ye shall not see me again *till* ye shall say, Blessed is he who cometh in

^a 1 Cor. xv. 40. 53.

the name of the Lord." But how is this consistent with the assurance, that " he will come with power and great glory in all the majesty of heaven, with ten thousands of his saints and holy angels, to judge both the quick and the dead at the *last* day, when the earth shall be burnt with fire, and the final doom of everlasting bliss or wo shall be pronounced upon every soul according to his works"—if we do not suppose that " the *man* Christ Jesus"—" the seed of David," who " is now glorified and exalted at the right hand of God, above all principalities and powers," whose " name is, King of Kings, and Lord of Lords," our " great High Priest and Intercessor," " the Messiah of the Jews," " the Saviour of the world," " the Son of God"—shall come again to conquer all his enemies by some signal marks of Divine vengeance, and to establish " the kingdom of the mountain" " with power and great glory," which shall at length command the worship of " every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them," to be paid unto " him which sitteth upon the throne, and unto the Lamb for ever and ever."

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We should observe that this kingdom of the mountain is mentioned as to *succeed* the four great kingdoms of the *earth*, which the stone was to break in pieces — a “kingdom given to *the Son of Man*, that all people, and nations, and languages should serve him.” And when the *blessed spirits waiting in the presence of God* “fell down before the Lamb which is in the midst of the throne,” and “worshipped him that liveth for ever,” the prospect of *this kingdom* appears to have formed a part of their triumphant, grateful song, “Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings and priests, and we shall reign on earth*.”

But though the inhabitants of “the holy city,” “the people of God,” are to be *peculiarly*, they are not to be *exclusively*, favoured. The reign of the saints is to be of *universal benefit to the world*. The many supernatural circum-

^b Rev. vi. 9, 10:

stances

stances attending it must excite general attention, and, united with the active zeal of "the men of the city," will gradually produce general conviction among the nations." Peace, after *a long series* of the most dreadful wars, shall come to abide upon the earth—"The swords shall be beat into plough-shares, and the spears into pruning hooks; for nation shall no more rise against nation." The *plagues*, which have punished the earth during the reign of Antichrist, shall cease—the general prevalence of the Christian Religion will purify the morals and preserve the lives of men; and the temporal blessings enjoyed by the Elect of God will be an additional incentive to virtue. "I will take sickness from the land in that day, saith the Lord." In Jerusalem "there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the *sinner* being an hundred years old, shall be accursed^c;" it shall be a mark of Divine displeasure, for a man to die at such an early period of this lengthened life. "And they shall

^c Isaiah lxxv. 20.

build houses, and inhabit them ; and they shall plant vineyards, and eat the fruit of them ; they shall not build, and another inhabit ; they shall not plant, and another eat ; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble ; for they are the seed of the blessed of the Lord, and their offspring with them.The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord^a. "*And the Lord shall be king over all the earth ; in that day shall there be one Lord, and his name one ;*" for " I will gather all nations and tongues, and they shall see my glory."

The advantages that must naturally result to the world in general from the lengthened life of good men, extending their researches into the various storehouses of nature, according to their various talents,

^a Isaiah lxxv. 21—25.

and

* and directing all the acquirements of knowledge, and the treasures of experience, to the improvement and happiness of men, and the glory of God, under the guidance of pure religious principles, it is far beyond our power to estimate. But the consideration of these advantages, combined with our ideas of the striking, or, as we are tempted to say, irresistible effects of the miraculous appearances attending the glorious state of the church during the Millennium, leads us directly to the greatest difficulty belonging to the opinion. "How is it possible to conceive (it is asked) that Satan should be permitted to disturb the peace of the world thus purged from sin and misery?—Or, supposing this to be a figurative expression, how can we believe, that, after they have been so long accustomed to the habits and rewards of virtue, and convinced by supernatural evidence of the truths of religion, men should relapse into a state of vice and misery?" To those who imagine the Millennium to be a state of *universal* purity and happiness, the objection must, I think, appear insurmountable; though were this proved to be the Scripture doctrine, we should be nevertheless bound to believe it. But this

difficulty will be greatly diminished, if we adopt the system which I have endeavoured to show is founded upon express Revelation. We shall then perceive, that this world will continue to be a state of *probation* to all but those who, having well passed through their trial, shall arise from the dead, sanctified wholly through the merits of their Redeemer, to enjoy a life of never-ending and increasing happiness and glory, in the presence of God and of Christ. Admitted within the veil which sin has drawn between man and the throne of his Creator, many of "the hidden things of God will be made manifest" to these "blessed and holy" beings. The wisdom of his counsels, the wonders of his works, the kindness of his providence, and the justice of his judgments, will be displayed in the effulgence of this glorious light: and we may suppose the world at large will be enlightened by the communication which these "instructors" will be empowered to make, for the gracious purpose of more extensive conversion, and more diffusive happiness. But if our first parents fell from *innocence*, when in Paradise allowed an intercourse with Heaven, what marvel can there be, that their *polluted*

luted children should refuse to listen to instruction, and “choose evil for good?”

When we remember the natural corruption of the human heart—reflect upon the stubborn blindness of the Jews, and the indifference of the Gentile nations to the series of miracles displayed for a course of ages in the land given to this chosen people, and observe the general indifference of Christians themselves to the truths, the laws, and the promises of their Religion; and consider farther, that during the Millennium the business and pleasures of life—the traffic of nations—the employments and amusements of society—will probably continue to attract and interest the attention of the world, as well as the stupendous miracles connected with *a peculiar class of people*; we shall scarcely hesitate to allow it *possible* at least, that *some* part of mankind may resist the force of even these combined advantages, and, “following the devices of their own hearts, do evil continually,” and draw down punishment suited to such aggravated guilt.

The Prophet Zechariah*, after describ-

* Zech. xiv. 12, &c.

ing " the plague wherewith the Lord will smite all the people that have fought against Jerusalem," adds, " And it shall come to pass, that *every one that is left of all the nations which came against Jerusalem*, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be that *whoso will not come up of all the families of the earth unto Jerusalem*, to worship the King, the Lord of Hosts, even upon them shall there be no rain. And if the family of Egypt go not up, and come not, that have no rain, *there shall be the plague wherewith the Lord will smite the Heathen that come not up to keep the feast of the tabernacles*. This shall be the punishment of Egypt, and the punishment of *all nations that come not up to the feast of tabernacles*. *In that day* shall there be upon the bells of the horses, *holiness to the Lord;*" that is, every thing in this holy city shall be sanctified and devoted to God, for " there shall in no wise enter in any thing that defileth." This Prophecy, therefore, strongly confirms the opinion, that the world in general will continue to be a state of *probation*, but that *visible* rewards and punishments shall be the immediate

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consequences of obedience or disobedience to God (as when the Jews were under his immediate government), when "the Lord shall reign on earth." It should be also remarked, that Satan is only permitted to "go forth among the nations *without the City*," and that as soon as he has "gathered them to the siege," or attempted to disturb the peace of the "camp of the saints," "fire descends from heaven, and devours these incorrigible sinners," and the *final* judgment, the *end* of the days of grace—the destruction of this corrupted world, and sin, and death—the everlasting punishment of Satan, and all his incorrigible followers—and the *completion* of the happiness of the saints, by their admission into everlasting bliss and glory in the heavens, immediately succeed,

But granting for a moment the supposition, that the superior light and extraordinary advantages extended over the whole world during this happy period, in a manner utterly incomprehensible to us, *should* gradually effect that *total* change which is the ground of the objection, it may perhaps

be obviated. Let us suppose mankind in general, exalted in their conceptions of the Deity, and of the nature of real happiness—established in their faith, and refined in their morals, by a long course of continual miracles, by Divine and superhuman aid, example and instruction, and by the imprisonment of “*our* adversary, the Devil, who *now* walketh about the earth as a roaring lion seeking whom he may devour”—the *common temptations* of the world might not have *power* to touch the sublimity of their virtue, and Divine justice, “whose ways are equal” towards all his creatures, and who ever balances our temptations to evil with our powers of resisting it, may see, that Satan alone can rouse the latent seed of corruption, and subject them to the *allotted trials* of this mortal state. It is expressly declared, that *Satan* “should deceive the nations no more, till the thousand years should be expired, and *after that* he *must be loosed a little season* ;” furnished probably with a greater degree of power than ever, in order to proportion the temptations to sin, to the extraordinary advantages enjoyed by those who live in such an improved and happy state of the world. But *only* for “a little season”—a short
time

time will be sufficient to determine the future lot of these people, whether we suppose Satan to find many *ready* to enlist under his banner, or none but those of *apparently established* virtue. For under these peculiar circumstances it is natural to conclude, that the transition from faith and virtue to blasphemous rebellion and vice, would be rapid in those who fall, and the adherence to the Religion of Christ firm and decided in those who stand, in "*this* hour of temptation."

I pass by the objections to the doctrine of a Millennium, which are derived from metaphysical discussions, because I consider Scripture as the *only* solid ground for our ideas upon the subject of a future state. We know *nothing* of the nature of beings purely spiritual; but we know that man was originally created *a compound being*—that our Lord arose from the dead, and ascended into heaven with *a body*, and is to appear again *as the Son of Man*: we must therefore, I think, believe that the *union* of the soul with a *glorified body* is the *perfection* of *human nature*; and it follows, that our happiness will be suited to that nature. But, polluted as we are by sin,

and tainted with corruption, we cannot know *much* of the nature of such beings, or of such happiness. Those, however, appear to be little acquainted with mankind, who do not perceive, that the prospect of a kind of happiness, of which they *can* form *some* idea, will influence their conduct more powerfully than the promise of a happiness of which they can form *none*. The sensual Paradise of Mahomet, and the Purgatory of Antichristian Rome, have *in fact* operated more forcibly upon the hopes and fears of man, than the *distant* view of the Eternal Beatific Vision, *after* the *sleep of the soul* till the day of judgment. But this was not the doctrine of the purest ages of the Church*. The crown was held out as the *immediate* reward of martyrdom in the cause of Christ; the early Christians looked for *immediate* admission into the

* The doctrine held by the first Christians appears to be transmitted to us in the Apostles' Creed, as well as by Ecclesiastical History. "I believe in the Communion of Saints, the Resurrection of the Body, and the Life everlasting," may surely be understood as pointing to the immediate admission to the society of blessed spirits—the resurrection of the body at the coming of our Lord—and the entrance into an everlasting life in heaven,

presence of their Lord; they expected *immediately* to join the society of blessed spirits, and wait with them for the manifestation of their Redeemer's glorious kingdom to the world, when they trusted he would "raise their vile bodies from the grave, and make them like to his glorious body," that they might be "kings and priests unto God for ever," and that so they might become partakers of the unutterable and eternal joys of heaven, when this earth should be dissolved, and "time should be no more." It should ever be remembered, that "the Gospel was preached to the Poor," that is, to the bulk of mankind; and its promises are certainly adapted to their comprehension, while they exceed the utmost stretch of faculties the most accustomed to the subtleties of abstract reasoning. The sleep of the soul, however represented, *will appear to break* the line of existence, and thus it will lessen the hold of futurity upon common minds at least. The effects of this *chilling* opinion are, I think, evident in the Christian world. It not only increases the gloom of the grave, and renders death more formidable, but it *detaches* our thoughts and feelings from a world, in which, in spite
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of all reasoning, we *seem* to have such a *distant* interest. And I am fully persuaded, that the only effectual antidote against the contagious poison of Materialism, and the brutalizing doctrine of the *Eternal Sleep of Death*, is that, which, awakening all the energies of man, by the prospect of *immediate* reward, and by placing that reward *in part* within the reach of his imagination, preserved the faith of the primitive Christians amidst the terrors and enticements which beset them in the times of Pagan tyranny—and this antidote, as I humbly conceive, will be found in the *Scriptural* doctrine of a Millennium, which includes the belief of *immediate* admission into a state of happiness *previous* to the resurrection of the body, and of an inconceivable *increase* of *bliss and glory*, when the day of *final judgment* shall arrive.

The Reader will now judge how far the *conjectures* offered in these pages *seem* to be founded in Scripture and Probability. But TIME alone can determine whether they be *really* just. Again I beg leave to state my deep conviction of their uncertain nature. But if they show that Prophecy *may* be interpreted so as to *reconcile* most of the various

various opinions concerning it—if they tend to display the HARMONY and REGULARITY which pervade the WHOLE OF THE PROPHETIC SCHEME—if they excite attention to passing objects, and to their *ultimate* direction, they will answer most important purposes. *Should* the course of some extraordinary circumstances, now hanging in suspense, *but of which there was not the slightest prospect in the political world when these conjectures were formed*, confirm their claim to *probability*, they will more clearly prove the legibility of the Prophetic characters respecting “the signs of the latter days,” and gradually awaken a more general sense of our *true* interests as a Nation, and as Individual candidates for the favour of our Lord. Should they contradict this train of ideas, events now unforeseen will farther prove, that in the hands of God there are *many ways* of accomplishing the *same Design*; and I shall only add one other to the number who have failed in a matter of acknowledged uncertainty. For it is not possible, that the erroneousness of such conjectures can in the smallest degree affect the certainty of Prophecy itself, or render its mighty Plan less clear to the mind of any rational being. But, whether these

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conjectures shall stand the light of future knowledge, or vanish as the mists of the morning, the many great Events which remain to be accomplished will certainly take place in their appointed order. I presume not to guess at "times and seasons," which "no man knoweth" precisely; for though we are conducted along the chain of Prophecies by the corresponding chain of Circumstances so regularly, that we unavoidably form some *general* ideas concerning them, there appears to me a *designed* obscurity respecting *dates*, which ought to check the too general desire of *fixing particular years, or numbers of years*, for the commencement or duration of prophetic eras, except in those cases where Scripture language is express, and clearly understood. If, therefore, it be asked, "*When* will these things be?" the answer must be, *We know not*. Yet when we consider the astonishing rapidity with which so vast a change has been made in the political and religious state of the European part of the world, during the last fifty, or even twenty, years—when we observe how every thing even now *seems* to conspire towards the designed purpose of *general* purification, punishment, and salvation—when we reflect
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upon the intimations in Scripture, that things should be *hastened* towards the end—that the times of distress should be *shortened* for the sake of the elect, and that the Son of Man will come *suddenly* to establish his glorious kingdom, it cannot appear *impossible*, perhaps not *improbable*, that in the almost similar course of things “the *mystery* shall be finished,” according to the received tradition concerning the duration of the world ^b.

The prospect to us and to our children is indeed truly awful. But, by the blessing of God, it depends upon ourselves, whether, by a timely attention to the warning voice which “the judgments of God” so loudly direct to the inhabitants of the earth, we shake off the fetters of Vice and Dissipation, and, *armed with the panoply of Heaven* ^c,

^b The very antient tradition among the Jews, and among many of the antient Gentile nations, that this world would continue in a state of confusion and misery six thousand years, and enjoy a state of peace and *rest* in the seven thousandth, or sabbatical year, has been found to exist in the Oriental writings recently discovered. It is there affirmed, that when the *great circle* of six thousand years shall be finished, the globe shall be *renewed*, and all things shall be made new again.

^c Ephes. vi. 13, &c.

repel

repel the darts of our Adversary ; or whether, after having withdrawn ourselves from the dominion of the FIRST BEAST, and after having been so long distinguished by the protection of the Almighty, we yield to the insidious arts of the SECOND, receive the mark of his image, and forfeit the only hope of safety—OUR STEDFAST ADHERENCE TO THE RELIGION OF CHRIST. We yet, blessed be God, have abundant cause to hope we may escape the torrent of destruction. We have not felt the general *panic* which has unnerved the nations of the West ; but our courage has risen with our danger. We have but slightly drank of that intoxicating cup which prepared those nations for their fate, and already seem to be recovering from its insuatuating effects. Surely we must acknowledge these to be *signals of favour*, as well as *means of preservation* ! for, let us remember, it is to the pure establishment of the Gospel in these lands, that we owe both our wisdom and our strength. We have been “ holpen with the promised help *,” while some of our Protestant Brethren have fallen the victims of Delusion. They may have

* See Daniel xi. 34, &c. and the Introductory Chapter.

“ fallen

"fallen to try them, and to make them white"—and they may rise again; while we, if we "neglect those means of salvation" which God has vouchsafed to grant us, shall inevitably "heap to ourselves wrath against the Day of wrath." We have every thing to hope from the word of God: we have nothing to fear but from ourselves. We *know* that "the gates of hell shall not prevail against the Church of Christ;" but it depends upon ourselves whether we be thought worthy to retain so great a blessing. We *know* that "in every temptation God maketh a way to escape," and that "He that is for us, is greater than he that is against us." But if we mean to preserve our Nation, we must "trim the lights yet burning" in our *Citadel*, and patiently endure, or vigorously act, according to the varied duties of our situation.

I call upon my COUNTRY, to "consider these things" with the attention due to their importance. I call upon EACH of my Readers, to reflect upon the solemn declaration of our Lord, *Whoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh*
in

in his own glory and in the glory of his Father, with the holy angels. But whosoever shall confess me before men, him will I confess also before my Father which is in heaven. And I fervently implore the OMNIPOTENT RULER of the universe, that we may be permitted to *keep* that INESTIMABLE TREASURE which has been graciously committed to our charge—that we may profit by the “chastisement allotted to every son whom he receiveth”—AND BECOME “WISE, UNTO THE SALVATION” OF OUR COUNTRY, AND OF OUR IMMORTAL SOULS!

RECAPITULATION AND CONCLUSION.

Thus has an attempt been made to point out some of the most remarkable Prophecies of the Old and New Testaments, and to shew their Connection and their Object. ‘These Prophecies were remote in point of time, extraordinary and improbable in point of circumstances, and full and clear in point of accomplishment; and this accomplishment was such as accident could not effect,

effect, nor the contrivance or imposture of man bring to pass¹.'"

The FIRST PROMISE of future salvation given to fallen man has been fulfilled in part by the death and resurrection of our Redeemer Jesus Christ, to whom we look for its completion, "at the time appointed."

The singular and eventful HISTORY OF THE JEWS accords with the *Original promise* made to *Adam*, gives an awful lesson of divine mercy and justice to all mankind, and is clearly proved to have been all foreseen and foretold.—From Abraham, when far advanced in years, sprang a race, agreeable to the Divine promise, that forms no inconsiderable portion of mankind; and in ONE of his descendants, they have been, and shall be, farther blessed, in conformity to the same promise.—The Prophetic warnings of their great Lawgiver form a faithful abridgment of their *whole history*, extending from his own times to the present day; or, in other words, including no shorter a period than 3000 years. He set before

¹ See vol. i. p. 260.

this people the choice of obedience or of disobedience, and he showed the consequences of their good or evil conduct in their prosperity and in their adversity. Clearly foreseeing the wrong path which their passion for idolatry, their stubbornness, and wilful blindness, would induce them to take, he adverted fully and circumstantially to the desolate state of their country—the ravages of their enemies—their captivity—their dispersion—and their residence among their enemies in a separate state, unlike that of any other captives in the world, till the time appointed for their recal^a.

At a time when the glory of Jerusalem was fallen, ISAIAH called upon CYRUS by name, a century before his birth, as the CONQUEROR OF BABYLON, and the RESTORER OF THE PEOPLE OF GOD.

BABYLON, for her intolerance, her oppression, and her dissoluteness, was condemned to ruins, at a time when she was the Metropolis of a large and mighty Empire, and the glory of the eastern World—

^a Deut. xxxii. 43. xxxiii. 27, 28, 29.

and

and the very Name of the Empire itself was soon lost in that of Persia.

THE HISTORY OF THE MESSIAH may be collected from the Old Testament ; for “to him give *all* the Prophets witness :” they determined the time of his appearance, and described his birth, character, and miracles, his sufferings, death, resurrection, and ascension.—They set forth the success of his Religion, the sufferings of his followers, and final triumph of his Gospel over every enemy.—They prescribed the period of time within which many of these most improbable things should come to pass, and the History of the world confirms their marvellous truth.

THE CALAMITIES OF THE SIEGE OF JERUSALEM, the most distressing that ever happened, were distinctly pointed out by the rejected Messiah, after his earnest and affectionate calls to repentance had been made in vain. The capital of Judea, *contrary* to the general practice of the Romans, was totally destroyed. The Temple, *contrary* to the determination of Titus, the most resolute, though the most mild of Emperors, and *contrary* to the ardent de-

fire of the Jews themselves, was reduced to ashes.

These SIGNAL EVENTS tended to establish the truth of Christianity, and proved the Divine authority of its Founder to Jews and Gentiles. They happened in conformity to the Divine declaration, and yet depended upon this People's disobedience to the Law, their pride, their profligate wickedness, and more especially, their Rejection of the predicted Messiah. The Gospel, though opposed by every obstacle that the power or art of men could oppose to it, was widely propagated previous to the destruction of the Jewish polity. Multitudes in various nations surrendered their prejudices, renounced their idolatry, and reformed their lives at the preaching of the Apostles, who were for the most part illiterate men, and particularly odious to the Gentiles from their Jewish origin.

In the Prophecies respecting later Events, we have seen THE ANTICHRIST, the great and formidable Enemy of the true Church of Christ, revealed with the most striking accuracy ; though in such mystic language, that only corresponding circumstances can decypher

decypher it. WE HAVE SEEN THE AN-
TICHRISTIAN POWER ARISE AT THE
SAME PERIOD OF TIME IN THE COR-
RUPTIONS OF THE CHURCH OF ROME
IN THE WEST, AND IN THE FALSE DOC-
TRINE OF MAHOMET IN THE EAST—
WE HAVE TRACED THE PROGRESS OF
ITS INTOLERANT POWER—ITS HEIGHT
—AND ITS DECLINE, IN BOTH; AND
WE HAVE SEEN IT MAKE ONE LAST
GREAT EFFORT NEAR THE END OF
ITS “ APPOINTED TIME,” IN THE
VIOLENT AND WIDE-SPREADING IN-
FIDELITY OF THE LATER AGES,
THROUGH ROMAN CATHOLIC, MAHO-
METAN, AND PROTESTANT COUN-
TRIES, TO CONVULSE THE WORLD
BEFORE IT IS ITSELF DESTROYED.

These Prophecies, when considered col-
lectively as forming one grand assemblage
of proofs of their Divine authority, and as
having a reference to one grand connected
scheme, bear a strong and clear testimony
to the truth of every particular recorded in
the holy Scriptures. They establish the
truth of Prophecy upon acknowledged *facts*,
and point out the use and ultimate end of

Prophecy to be the establishment of the Christian Religion upon the basis of Divine Revelation. They show, that the establishment of Christianity was only the *beginning* of the Messiah's reign—and that the objections to Christianity drawn from the corruption and distresses of the Church, and the small number of Christians, result from a partial and confined view of the whole scheme, as it is displayed by the Prophetical writings—it being clear, from the Prophecies themselves, that a long series of time is required for their fulfilment.

They show, that *the different powers of Antichrist* were clearly predicted; and as it has evidently appeared under different forms, it furnishes an additional argument, upon Prophetic and Historic ground, for the truth of that Religion it aims to destroy.

They prove, that the *History* of the Church of Christ agrees exactly with the *Prophecies* concerning it, and that the present state of the world not only agrees with the Prophecies which have been uniformly understood to belong to the *later* ages, and
from

from the combined light of History and Prophecy are seen to be *now in their regular succession before us*, but that it seems to point towards the accomplishment of those Prophecies which remain to be fulfilled, and which will gradually complete the stupendous scheme of Providence, it has been the design of this work to point out ; as a protection against the torpor of Indifference, the artifice of Scepticism, and the violence of Infidelity, which so dreadfully infest the present age.

These Prophecies are a warning voice to the thoughtless, to reflect, and to “ search the Scriptures, and examine whether these things be so.” In them we see the plain traces of a Deity, the proofs of his Providence, and the authentic evidence of a Revelation.

Prophecy is indeed the voice of God appealing to the records and the observation of man for its eternal truth : it speaks to unbelieving Jews, to careless Christians, and to Infidels of all denominations, and it adapts its awful declarations to the spiritual wants of all mankind in every age. The

truth of Prophecy admits not only the clear illustration of History, but the evidence of daily experience, and common observation. The present hour bears witness to its Divine origin, as well as the generations that are passed.

"Jerusalem is now trodden down by the Gentiles"—its walls are beaten down, its ditches are filled up, and it is surrounded with ruins of buildings—it is the residence of the despotic Turks, and superstitious Christians, divided into various communities of Greeks, Armenians, Copts, Abyssinians, and Franks.

The Jewish People are now "dispersed among all the nations of the earth," yet distinct and separate from all—"afflicted, but not forsaken," "reviled as a proverb and a by-word," yet numerous, and, in general, opulent; "enriched with the spoil of their enemies"—"they abide without a king, and without a priest", and without a sacrifice," a conspicuous monument of the truth of Prophecy, to every people

^a See vol. i. p. 252.

among whom they dwell. Where are the Assyrians, and the Romans? They are swept off from the face of the earth*, "The name and the remnant has been cut off." "I will make a full end of all the nations, but I will not make a full end of thee." The conquerors are destroyed, and the captives remain.

Babylon, "that great city," is fulfilling her destiny of "never being inhabited; it has not been dwelt in from generation to generation;" "it has never risen from the desolation brought upon her; the wild beasts of the desert lie there," and all is solitude and desolation.

The Sons of Ishmael still wander over the deserts, and "have their habitations in the tents of Kedar," and are "wild men;" their hands are still "against every man, and every man's hand is against them." Every act of plunder committed by the unsubdued and roving tribes of the wild Arabs upon the Caravans that traverse the

* See Gibbon's testimony, that not one of the ancient Roman families remained in the eleventh century. Decline and Fall, c. lxix.

deserts,

deserts, bears witness to the truth of the memorable prediction pronounced 4000 years ago.

Egypt remains "a base kingdom" according to the Prophetic word^p; "It shall not exalt itself any more above the nations." The Babylonians, the Persians, the Macedonians, the Romans, the Saracens, the Mamalukes, and the Turks, have held it in constant subjection for near 2000 years since this Prophecy was uttered.

The Mahometan Antichrist still rears its proud crescent in the East, though its avenging sword, having done its appointed office, has been long put up into the scabbard.

The corruptions and superstition of *Antichristian Rome* continue, though the time of her tyranny is past—"The decree is gone forth, who shall disannul it?" The exact time of its *full* accomplishment it is not given to us to know; "the *one day* in which her plagues shall come upon her, when she shall be thrown down with vio-

^p Ezek. xxix. 14, 15.

lence,

lence, and found no more at all," cannot be yet discovered with certainty ; but the time is declared with sufficient accuracy to explain the wonderful events now passing in the world. Some of " the kings," or nations who gave her their strength and power, " have begun to take away her dominion," and others " stand afar off, and bewail and lament for her, saying, Alas ! alas ! that great city *Babylon*, that mighty city !"

The confutation of her False Doctrines—the detection of her Impositions—the abolition of her Spiritual Tyranny—the destruction of her Monastic institutions—the panic of her Adherents, and above all, the progress of a Power which seems peculiarly fitted to execute the wrath of God, point to her fate with more than common clearness.

Scepticism, Infidelity, and Atheism, throwing off the mask of dissimulation which they wore in former times, now boldly avow their principles, and show themselves to the world in all their horrors, " for the

day of their power is come."—They call upon the world to worship the *Image* they have set up ; and whilst heresies divide the Church, they attack its foundations with infernal art and fury.

"The controversy with the Nations" seems to be begun, "the sacrifice in Bosphorah" is preparing—"the time of trouble is at hand."

Thus we appeal to the PRESENT STATE OF THE WORLD for the confirmation of Prophetic truth.—We point to a wide display of permanent and conspicuous miracles, not confined to a few witnesses who lived in distant times, but open to the view of the men of our own generation, even to as many as have eyes to see what is immediately passing before them, and curiosity to enquire into what is at this instant transacting in the more distant parts of the globe.

By the comprehensive study of the Prophecies we are enabled to find a standard of reference to the different parts of the vast design which now are passing before us in too rapid succession to be otherwise under-

understood; and the aggregate testimony of facts thus linked together will afford fresh evidence to the truth and order of the mighty Scheme.

We see that many great and extraordinary plans of Providence remain still to be executed; but the certainty of their accomplishment rests upon the foundation of Eternal Truth.—“Hath he said, and will he not do it?” The Ages as they roll are charged to execute the high commission; and the past afford a certain pledge for the accomplishment of those future events, which are as clearly predicted, as those already fulfilled.

The multitudes, who sit in the darkness of ignorance and superstition, shall see the light of Truth—the delusions of Mahometanism, and the corruptions of Popery, shall vanish before the glorious light of Christianity, when it shall shine forth in perfect day. Infidelity and Atheism shall sink into annihilation before the presence of the Lord and of his Christ, when he cometh to take possession of his promised kingdom. For the Religion of Christ shall be extended over all the world;

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“The Heathen shall be his inheritance, and the uttermost parts of the earth his possession.” “His dominion shall be from sea to sea, and from the rising of the sun unto the going down thereof.” When the times of the Gentile Church are fulfilled, the Jews shall be collected, with the Christian Church into *one* fold, under *one* Shepherd, “which is Christ the Lord;” and the whole Israel of God shall enter with joy and triumph into the New Jerusalem. *Then* shall “all flesh see the salvation of God”—“All nations shall do him honour”—for “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”—And *then* will PROPHECY have completed its full and final work, and shine forth in all the splendour of perfect accomplishment.

It is thus that the CHRISTIAN, from his enlarged views of Scripture and of mankind, sees in their full and proper light, the sublimity, the extent, and the importance of Prophecy: and it may be with truth asserted, that the study of Religion is absolutely necessary to the understanding universal history. The pretensions of the *modern* Philosopher to enlarged and impartial

tial views of things, must then be considered as false and absurd.—Rejecting the surest guides of human reason, he wanders through the labyrinths of History as chance directs, resting only in those places which appear to favour his system; and, like *the fly upon the beautiful Corinthian pillar*, sees nothing but disorder and confusion. The Christian, on the contrary, steadily following the clue which Religion offers, observes the *connexion of the parts*, and their relation to the vast, the wonderful Plan, which reaches from the creation of the World to its final destruction—from Earth to Heaven! Raised to the lofty station to which Revelation *only* can conduct him, he surveys, as in a widely extended prospect, the past and present history of the world—"His eyes are opened," and his conceptions are elevated and enlarged by admiration, gratitude, and hope, while he beholds the Nations of the earth that have carried on, and are now fulfilling, the great designs of God with respect to his chosen people, and the Religion of Christ. He sees the most apparently trivial as well as the most signal events made subservient to the triumph of true Religion, and the eternal welfare
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of mankind; and the vicissitudes of human life—the vice, the folly, and the misery of man—as tending to one glorious object under the conduct of Infinite wisdom, goodness, and power. He surveys the transitory glory of antient and of modern states, the boasted monuments of art, the attainments of learning, the powers of genius, the light of science, and the various employments of human life, not as subjects of useless speculation, but with a reference to that particular end, which, whether they are collectively or separately considered, gives an unspeakable importance to them all:—*Collectively*, as they form one sublime system of order in the Divine appointments—one long series of dispensations—of which we may obtain sufficient knowledge to enlarge our capacity, to excite our wonder and adoration, to quicken our sense of dependence upon a wise and gracious Providence, and to warm and purify our hearts with sentiments of piety, and of zeal to promote the honour of God by labouring for the real interests of his creatures, and by “walking in all his commandments blameless:”—And *separately*, as they influence the fate of rational and accountable

able beings, fallen from their first estate of innocence and immortality—restored to hope of future happiness by the marvellous work which has accomplished their Redemption; and urged to the performance of duty in this short probationary life by the assurance of Divine assistance, and by the promise of that Eternal reward which is held out to every man for his rejection or acceptance, without any respect to his rank or situation—his great or little sphere of action;—since the final allotment of happiness and glory is made to depend wholly (through the merits of our Redeemer) upon his performance of the part assigned to him upon the theatre of life, whether he be a “hero or a serving man,” a Sovereign or a Slave.

Let ALL, then, who bear the name of CHRISTIANS, consider the *real dignity* of the character, and “walk as children of the light amidst a crooked and perverse generation, looking for the glorious appearing of their Lord.” Let those who remain unconvinced of the truth of Revelation by the evidence derived from PROPHECY, remember, that many other unanswerable proofs may be drawn from

other sources. Let them examine the various arguments presented by the INTERNAL EVIDENCE of the Scriptures. Let them pursue the opening path of ORIENTAL LITERATURE, and consider with particular attention the Chaldean sphere, recording, as it were, the earliest annals of the world *first* written in the HEAVENS'. Then let them search the EARTH for testimony, for the earth itself bears constant witness to the truth of the Mosaic History'. What shall I say more? "IF THEY WILL NOT" *then* "HEAR MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD."

* See Maurice's Hist. and Antiq. of India.

* See De Luc's Letters on Geology, Howard on the Structure of this Globe, &c.



A D D E N D A.

NOTE to vol. ii. p. 274. l. 17. and p. 366. l. 24. The following extract from a Thanksgiving Sermon, for Victories obtained by the British arms, preached Nov. 9, 1759, by Bishop Warburton, is particularly recommended to the attention of the Reader.

“ God, for the great ends of his universal Providence, inscrutable to us, was pleased to station his favoured creature man in a world abounding with natural and moral evil.

“ But this gracious God, whose mercies are over all his works, hath, as a curb and check to these evils, which it is man’s duty as well as interest to oppose, and his merit as well as happiness to subdue, instituted two capital ordinances, *Civil Government*, and *Religion*: supports as necessary for the moral world, as the *Sun* and *Moon* for the natural; the one to sustain and cheer us in this vale of miseries; the other to direct our benighted footsteps towards the happier regions of light and immortality.

“ We may be certain therefore, that the same Providence, which keeps the celestial orbs in their courses, will be ever watchful that these two *moral lights* suffer

no extinction or irretrievable decay. For as neither comets above, nor ignes fatui below, can supply the use of those luminaries, so neither can despotic rule, or wild fanaticism, supply the use of these.

“ Yet as the moral world, for very obvious reasons, is infinitely more subject to disorder than the natural, it may sometimes happen that these moral lights shall suffer such dreadful eclipses, and have their splendour so polluted and impaired, as to shine purely no where, and brightly only in some small obscure corner of the globe. Thus, for instance, the blessing of civil liberty, the source of all human happiness, was, for many ages, totally extinct; and the knowledge of the Deity himself, the fountain-head of truth, was, for as many more, confined within the narrow limits of the land of Israel.

“ Now this being the precarious condition of the moral world in general, let us see what may be the actual state of Civil Government and Religion at present on the earth.

“ As to the former, if we look round us, from the nearest to the remotest continent, we shall no where find a society founded on the true principles of civil liberty. Either the nature of its convention hath been so ill conceived (as in the East), that the absolute despotic form hath been mistaken for the immediate institution of heaven; and, consequently, every species of free government for essential licence and impiety: or else, where the rights of mankind have been better understood (as in the West), where the three legitimate forms, the Monarchic, the Aristocratic, and the Popular, have been truly discriminated; yet men, seeing that civil freedom was naturally confined to these three forms, erroneously concluded, that each of them, separately and unmixed with the other two, was able to sustain all the rights and advantages of it; not considering

dering that, while they operate singly, they are but the same tyranny in a different shape: for while each form exists alone, the whole sovereignty resides in a part only of the community, which subjects the rest to despotic rule.

“ But true and lasting liberty results from the skilful combination of the three forms with one another; where each of the orders, which governs absolutely in each form, hath its due share of the sovereign power, and no more. Here all impotency of rule is eternally excluded; for no man, or body of men, can exercise tyranny over itself.

“ A government thus truly free is like one of those sovereign medicines so much spoken of, where each of the various ingredients, of which it is composed, does, together with its virtues, contain such noxious qualities, that, if used simply and alone, might occasion great disorders; but when skilfully intermixed with the rest, the whole hath corrected the noxious qualities, and exalted the salutary virtues of each part.

“ Whenever such a well composed society becomes despotic, it must be by the silent dissolution of its complex form; as when one order usurping on the rest, hath gotten the whole of the sovereignty to itself.

“ With so happy a Constitution of government hath it pleased Divine providence to bless *this Island*; the honoured repository of sacred freedom, at a time when almost all the other civilized nations have betrayed their trust, and delivered up civil liberty, the most precious gift of nature, for a prey to their fellow creatures.

“ Now the preservation of this sacred ordinance being no less necessary to the temporal welfare of man, than the knowledge of the true God is to his spiritual; we must conclude, that the same gracious Providence

would be now no less watchful for the preservation of the British nation, than it was of old for the Jewish ; yet still speaking the same language to both—‘ I do not this for your sakes, but for my holy Name’s sake.’

“ If we turn from Government to Religion, we shall have the same reason to adore the gracious Majesty of Heaven, still working for his holy Name’s sake, that is, for the general good of mankind. For though it would be vanity to boast in this case, as in the other, that true Religion, like Civil Liberty, is to be found only in Great Britain, when we behold the Protestant faith, professed in the purity of the Gospel, in so many of our kindred Churches on the continent ; yet this we cannot but declare, and should always acknowledge with the utmost gratitude, that the *Church of England*, by means of the mighty power of its *Imperial Head*, is become the fortress and bulwark of the Protestant profession throughout the world ; and, therefore, we may be assured, the object of God’s peculiar regard, whose special Providence works chiefly for general ends.

“ In the course of this quarrel it hath been sometimes said, the present combustion in Europe was to be regarded in the light of a *religious war*, against a confederacy animated by Romish superstition and tyranny ; and sometimes again, that it broke out and was carried on only for the discussion of our civil interests. But in whatever shifting lights it may suit the ends of Politicians to present it, the Lord of Hosts himself, by so visibly fighting our battles, hath fully decided the question, and in the midst of victory hath declared it to be indeed a *religious war* : for human presumption itself will never venture to account for such distinguished mercies to a sinful nation, any otherwise, than by considering Great Britain in the light as of the sole remain-
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ing trustee of *Civil Freedom*, so of the great bulwark of *Gospel Truth*.

"Let us, therefore, humble ourselves before the Sovereign Majesty of heaven, confess our total unworthiness of these distinguished mercies, and echo back again to the throne of grace those awful words which once proceeded from it—'We confess, O Almighty Father, that the great things which thou hast done for us, were not done for our sakes, but for thy holy Name's sake.'" Warburton's Sermons, vol. iii. p. 190. Edit. 1767.

Note to vol. ii. p. 362. l. 20. As the following extracts, selected from a Work printed in the year 1684, coincide with many of the opinions which I have stated relative to the Millennium, and the manner in which it will be brought about; and as they contain likewise some observations closely applicable to the present times, I wish to present them to my Readers. The Work referred to was unknown to the Writer of the last Chapter, till *after* that Chapter was written: but, as there is so striking an agreement of opinion upon a subject concerning which men think so variously, it is thought desirable to bring forward such a support from a book not easily procured, and written more than a century ago.

"It hath been an opinion commonly received in the antient Church, that *Elias*, to wit, one in the spirit and power of *Elias*, shall come *to restore all things*, before the *second* coming of Christ, as John the Baptist had in part done before his first appearance, by *turning the disobedient to the wisdom of the just*. The ground of which opinion was not only that Prophecy of Malachi iv. 56. but also Matthew xvii. 11. 'Elias shall truly

first come, and restore all things.' These words of our Saviour wherein he says, *after* John the Baptist had been come and was gone out of the world, that '*Ellas shall come*, or shall yet come;' it is thought that he would thereby signify, that all the Prophecy of Malachi was not fulfilled in the coming of John the Baptist, though in part it was, as our Saviour intimated, ver. 12.

"Mr. Mede says, lib. i. p. 139. 'There is a second and more glorious calling of the Gentiles to be found in the Prophecies of Scripture. A calling wherein the Jews shall have a share of the greatest glory, and are to have a pre-eminence above other nations, when all nations shall flow into them and walk in their light.' 'And as the promise of Christ's reign and government in the world is made to the Jews in special, and in reference to their benefit, so there are several other things, which, considered and laid together, do seem to make it probable, that whenever Almighty God shall bring them into their own land again, and there settle them as a nation, that then he will make them the chief among the nations.'

"But although Jerusalem shall be called the Throne of the Lord, and although our Lord, Christ Jesus, shall reign as King in all the earth, and his name alone be exalted in this his day, and though he shall reign and rule upon the throne of his father David, yet I can by no means agree with them who have thought that he shall come from heaven to reign *personally* here on earth, for a thousand years: for, 1st, He is to sit at the right hand of his Father Almighty in the heavens, until all his enemies are made his footstool, and that will not be till after his thousand years reign mentioned Rev. xx. is expired. For after this Gog and Magog with their numerous company are to be subdued; and St. Paul
says,

says, 'the *last* enemy which shall be destroyed is *death*.' 2ndly, If our Lord Christ should come into the world in that splendour and glory wherewith he is now invested in the heavens, men in this mortal state would not be able to bear it, or to converse with him. St. John at his appearance to him with a countenance as the sun shining in his strength, 'fell at his feet as dead,' Rev. i. 18. And it is a groundless fancy to think he should enter into a state of humiliation again after his exaltation, and lay aside his glory to converse with mortal men. 3rdly, It is altogether needless for our blessed Saviour to come from heaven to reign on earth in reference to the ends and purposes of his reign. It is said indeed, that our Lord Jesus Christ shall 'judge the quick and the dead at his appearing, and his kingdom,' 2 Timothy iv. 1. From whence some have inferred, that either he must appear to *receive* his kingdom, or that he will appear at the time of his kingdom and reign. That his appearing and his kingdom will in some respect be co-existent or co-incident, will not be denied: but in that respect, that it will be so, it will be of no use to prove his personal reign on earth for a thousand years. For his judging the quick and the dead, at the end of the world, is an act, and a principal act, of Christ's kingly office, and is to be performed at the latter end of his reign, and before he delivers up the kingdom to God his Father; and his appearing then in the clouds of heaven to do this, is his appearing in the time of his kingdom, though but at the latter end of it; and yet we know not how long time will be taken up in managing this great part of his kingly office, or whether it will be long or short. Hear what Mr. Mede saith against this *personal* reign of Christ on earth; "*The presence of Christ in his kingdom shall, no doubt, be glorious and evident; yet I dare not so much*

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as imagine, that it shall be a visible *converse* on earth: for the kingdom of Christ ever hath been, and shall be, a kingdom whose throne and kingly residence is in heaven,' lib. iii. p. 603.

" Thus the kingdom under the whole heaven may be said to be ' given to the people of the saints of the Most High,' because the government of the whole world will, at the time pointed out in this Prophecy of Daniel, be put into the hands of those who shall be of the Church of Christ, which is, and will be his kingdom in special. For our blessed Lord and Saviour will not administer all the affairs of his universal kingdom here on earth by himself *immediately*, but by *substitutes* and vicegerents, which will be kings over men when yet they are but viceroys under Christ, who is ' Prince of the Kings of the earth, and King of Kings, and Lord of Lords.' As God the Father is said to ' judge the world in righteousness by that man whom he hath ordained, (to wit, Christ, Acts xvii. 31.), so Christ will rule and govern the world in the time of his kingdom here, by Governors deputed by him. In this respect the kingdom may be said to be ' given to the Saints of the Most High,' when the government, in a proper sense, is put into the hands but of Christian Kings only, and subordinate rulers. As when it is said, ' Fear not, little flock, it is your Father's good pleasure to give you the kingdom,' meaning the kingdom of heaven, Luke xii. 32. we are not to understand thereby that he will make each of them kings in that kingdom, as that signifies power and authority to rule and govern it; but that he will give them possession and fruition of the glory and happiness of that kingdom, the affairs and concerns of which will be managed by the glorious King of Heaven, in a more immediate manner than the Kingdom of Christ on earth was, when ' God himself shall be all in all.'

" Rev.

“ Rev. ii. 26, 27. and iii. 21. doubtless signifies rule and government *in this world*, under Christ, King of all Kings. *The first instance of the fulfilment of these Prophecies was Constantine, the first Christian Emperor.*And these Christian Kings, who are deputed and delegated by Christ to rule under and for him, may be said to ‘ sit down in his throne (as Solomon is said, 1 Chron. xxix. 23. to sit in the throne of the Lord, as King, instead of David his Father), as he is set down on his Father’s throne, by having all judgment (or government) committed to him by the Father.’ In that happy time of the Church, set forth by a new heaven and a new earth, and by the New Jerusalem’s coming down from God out of heaven, it may be said, ‘ Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God,’ Rev. xxi. 12. And when God shall please to exhibit himself thus unto men, we may be well assured of a very plentiful effusion of good things, of spiritual good things especially; and among them, Divine assistances to enrich the souls of men with great measures of light and love. And this cannot but produce much righteousness and great peace among men. This saying, *The Tabernacle of God is with men*, seems to signify as much happiness thereby to be vouchsafed to men, as they can be well capable of in this world, and on this side heaven itself, but especially in God’s communication of such benefits as will best fit and prepare them for the happiness of another world. And when Ezekiel seems to have set forth the glory of the new city (which seems to be the New Jerusalem of the Revelations), he concludes c. lxviii. with that which would commend it most of all, saying, ‘ That the name of the city from that day shall be, *The Lord*

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is there. Considering then the great plenty of internal assistance which God will vouchsafe unto men in the happy times we speak of, and considering the excellent order and government which will then be observed both in Church and State, by Princes, Bishops, and Rulers, well qualified for it; it will be no hard matter to believe that 'their peace then will be as a river, and righteousness as the waves of the sea.'

"St. Paul says, 'the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God,' Romans viii. 21. And if he hereby means a deliverance which the animate and inanimate creatures shall one time or other receive from the vanity, weakness, and hurtfulness, which is come upon their nature by reason of man's sin, as it's generally held he does, then the great prosperity we have been speaking of, is not likely to be peculiar to the nation or people of the Jews only, when they shall be restored, but seems to be a thing more generally to be enjoyed in the world in those happy times. For, if that be St. Paul's meaning, then the deliverance of the creature from the bondage of which he speaks must be its deliverance in a great measure from that curse that came upon the earth for the sin of man, and that was extended to the other parts of the earth as well as the land of Canaan; and therefore the removal of this curse must concern the other parts of the world as well as that. And if 'the creature,' or whole creation, 'which travaileth in pain until now, shall be delivered from this bondage one time or other, when can it be so reasonably expected as in those times in which the reign and government of Christ will make them so happy as we have set forth? It cannot reasonably be thought to be at the judgment of the great day, for then will be the

the

the *conflagration* of the world by fire, and that will not be a deliverance to the creatures, but a destruction of them.

“The hot and unchristian contests and divisions about some doctrines of lesser moment, but especially about Church government and discipline, with the great neglect of discipline itself; and most of all, the unsuitableness of men’s lives to the Reformed Religion which they profess, has greatly obscured the glory of the Reformation itself, and made ‘the day of it to be neither clear nor dark.’ And indeed, the great degenerateness of the Reformed Churches from the power of Christianity gives too much cause to fear lest Almighty God should chastise that decay by letting the Reformed Churches fall once more under the power of that which is unreformed. *God may suffer them to be brought very low by their enemies to bring them to repentance, and then deliver them in some extraordinary manner.....* The general victory, which the Church in the latter days shall obtain over her enemies, will be brought to pass, so as that it will appear plainly that Almighty God, that Christ, the King of his Church, does interpose and concern himself in it after a more immediate and extraordinary manner than what has been usual at other times, Rev. xix. Psalm cx. 5, 6. We have great reason to think, that the ‘slaying his enemies with the sword of his mouth’ in this place, and on this occasion, must needs signify a temporal destruction which they shall receive from him at the battle of that great day of God Almighty, which is as likely to be as much, or more, the day of his wrath, than any on this side the day of the general judgment of the world.And it is not unlikely but that the enemies of the Church at such a time as this, when the kings of the earth and of the whole world have brought their armies together, may so far outnumber those of the Church,

that,

that, unless the Lord of Hosts himself should by some extraordinary acts of Providence engage for the one against the other, the Church would be in great danger of being devoured by her enemies. But, besides this, Almighty God, by appearing thus visibly by some token of his power and presence in the behalf of his Church and people, and against their enemies, will serve another great design of his grace and favour towards the world; and that is, in making such proceeding of his to be a means of convincing the world in general, that the God of these Christians, for whom he thus wonderfully appears, is the only true God, and their Religion the only true Religion; upon account of which they will be drawn to learn it of them. There are many Scriptures which give intimations of this, and some hints of the manner in which the enemies of the Church will be destroyed; one of which is, the enemies falling out among themselves, and falling foul upon one another, instead of prosecuting their design against the armies of the Christians. Isaiah ix. 2. Zechariah xiv. 13. xii. 2, 3, 4. Haggai ii. 22. Ezekiel xxxviii. 21. Micah v. 6. *This seems to be designed to be put in execution upon the pouring out of the seventh vial.....* Amos ix. 11, 12. The raising up the decayed and low estate of the house of David, or of the people of the Jews, is, we see, designed by God not only as an extraordinary favour to them, but to this end also, as a means conducing to it, viz. that 'the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord,' for so the words run Acts xv. 17. These glorious things spoken of this people of God, which will thus affect even nations, and cause them to desire and seek their favour and friendship, are to be understood, I conceive, *of their outward prosperity especially, and of the extraordinariness of the change of their outward condition, both*
for

for the suddenness of it, and the means of effecting it. As for their spiritual glory and beauty, the Heathen, its like, will not at first be moved with that to seek their favour and friendship, nor to admire them for that glory, because they cannot have a sense of that until they are instructed in the nature of spiritual things. Only so far as they come to hear of the excellency of their morals, their truth and charity, their temperance and chastity, these the Heathen can judge of indeed, and an eminency in these will procure reverence and respect even from barbarous nations. But its likely that which will come *first* to the notice of foreign nations concerning the Jews, will be their strange and wonderful victories, and the extraordinary manner of obtaining them, the wonderful things which will be done for them in bringing them together out of their dispersion, and how in all things they prosper, and the like. And the fame of these things, and the respect it will procure them, will prepare the Heathen to receive the Gospel, and for the light of salvation by them, and quickly to fall in with them in their belief and profession of it. See Jeremiah xxxiii. 7."

Extracts from a Work intitled, "On the Future State of the Church," by W. A. printed in 1684.

Additional Note to the Second Edition.

It has been suggested by a person, eminently distinguished by his zeal and exertions in the service of Religion, that this work bears hard upon the Roman Catholics, at a time when Christians of all denominations should lay aside antient animosities, and unite against the common enemy. The Author cannot therefore suffer another Edition to appear, without observing, that nothing has been advanced inconsistent with the most cordial

dial wish for union among the *Members* of the different Christian Churches, upon real Christian principles. But how far that is likely to be effected, while the Members of the Church of Rome adhere to the *authority of Councils*, and of *Popes*, for the rule of their faith and practice, and while so many of the Protestant Churches and sectarists maintain the *supreme authority of human Reason*, as the judge of revealed doctrines, and the guide of life, let others determine. In point of *fact*, both parties reject the authority of Scripture; the one often ignorantly, when it disagrees with the decisions of their Church; and the other often arrogantly, when it exceeds their comprehension, or opposes their opinions. THE AUTHORITY OF SCRIPTURE MUST THEN BE MADE THE POINT OF UNION; and therefore those Churches which maintain this authority, and prove their doctrines to be founded upon it, cannot quit their station, without evident injury to the great cause of Religion, and without incurring individual guilt: for temporising measures with respect to the fundamental doctrines of Christianity can never be justified, even upon the ground of expediency, though they may be highly laudable when confined to unimportant points of difference. Let the Roman Catholics, who profess to venerate the Scriptures, but fairly examine the persecuting, the tyrannical, the idolatrous decrees, and the unfounded dogmas of their Church, by the light of the Gospel, and the testimony of History, and they must acknowledge them to be inconsistent with the Word of God, and cease to think their *Church infallible*. Let them compare the Prophecies concerning Antichrist with their corruptions, and with their present calamities; and they will see the indispensable necessity of reforming their Church, or of leaving her communion, according to the example of their predecessors, who led the way to the separation of the truth from the errors
with

with which it had been unhappily mingled. Surely then whatever tends to open their eyes to a conviction of these truths, must tend to effect a union between them and the Episcopal Protestant Church, to whose truly Christian principles they are indebted for receiving good for evil, and whose doctrines are the same with those held by the Church of Rome itself, in the primitive ages of Christianity—a Church which, aware of the mischiefs attending the undue exaltation, as well as the depression, of human Reason, erected the *standard* of her faith upon the Scriptures, and has preserved it, with the blessing of God, unchanged*, amidst the din of controversy, as the beacon of a troubled world.

Let those Protestants, who, relying upon Reason as the *sole* director of their faith, disclaim every species of authority, and renounce every doctrine not level to their understandings, be warned by the fatal tendency of their principles towards Anarchy and Atheism. Let them, “while they stand fast in the liberty, with which Christ has made them free,” “bring every thought under captivity to the Gospel of Christ,” and, “avoiding questions that do gender strifes,” remove the odium of a presumptuous versatility in their opinions.—Thus indeed may the various Churches, now distracted by divisions, be reconciled; and though not in perfect unity of faith and practice, preserve the bond of peace in Christian charity, and strengthen themselves against the Enemy of all Religion, whatever are its forms and doctrines.

* See the Bishop of Lincoln's Christian Theology, vol. ii.

THE END.

ERRATA.

VOLUME I.

- Fig. 124. l. 22. *for their read the.*
 135. l. last. *for holes read holds.*
 136. l. 1. *read* Cyrus was employed for two years before the city;
 first in an attempt to take it by storm, and next &c.
 152. l. 20. *insert and before the name.*
 253. l. 17. *for yet this great event does not read yet does not this*
 great event.

VOLUME II.

- Fig. 102. *omit the Conclusion of the Note.*
 116. l. 2. *for first read just.*
 270. Note. *insert after "image of himself" I doubt not but this*
 Monster will be made an instrument of that pruning
 which the vine must undergo.



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